

PRAYERS

FOR

SHABBATH, ROSH-HASHANAH, AND KIPPUR,

OR

THE SABBATH, the BEGINNING of the YEAR,

THE DAY of ATONEMENTS,

WITH

THE AMIDAH and MUSAPH of the MOADIM.

OR

SOLEMN SEASONS.

According to the Order of the Spanish and Portuguese Jews.

TRANSLATED BY ISAAC PINTO.

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Advertisement.

IN the following Sheets, several Hebrew Words occur; where the Vowels are to be sounded as in Spanish or French: The Hebrew Letter Heth, is distinguished by being printed in a different Character from the other Letters in the same Word: And the Vowels in a different Character, shew that they are governed by the Hebrew Letter Ain. Some proper Names are wrote more agreeable to the Hebrew Orthography, than they generally are; as Ishac for Isaac, Jaacob for Jacob, Jebudab for Judah, Mosheb for Moses, Pinehas for Phinehas, Ishai for Jesse, Sbelomob for Solomon, and Tzion for Zion.

P R E F A C E.

A Veneration for the Language, *sacred* by being that in which it pleased Almighty God to reveal himself to our Ancestors, and a desire to preserve it, in firm Persuasion that it will again be re-established in Israel; are probably leading Reasons for our performing divine Service in Hebrew: But that, being imperfectly understood by many, by some, not at all; it has been necessary to translate our Prayers, in the Language of the Country wherein it hath pleased the divine Providence to appoint our Lot. In Europe, the Spanish and Portuguese Jews have a Translation in Spanish, which as they generally understand, may be sufficient; but: that not being the Case in the British Dominions in America, has induced me to Attempt a Translation in English, not without Hope that it will tend to the Improvement of many of my Brethren in their Devotion; and if it answer that Good Intention, it will afford me the Satisfaction of having contributed towards it. In Justice to the Learned and Reverend H. H. R. Ishac Nieto, I must acknowledge the very great Advantage I have received from his Elegant Spanish Translation of the Prayers of Rosh-hashanah and Kippur: From which, by particular Desire, I have taken the Liberty of translating his Exhortation, and prefixing it to these Sheets. Notwithstanding my utmost Care, I make no doubt this Translation has its Errors, and the Style I am sensible has its Defects, which I hope will meet with Indulgence from the candid Reader.

E X H O R T A T I O N,

(iv.)

EXHORTATION.

MORTAL Man! Consider that thou art going to present thyself before the Eternal, Omnipotent, and Omniscient Being, who hath created and formed thee, that supports and governs thee; on whose Providence all this grand System of the Universe depends: Consider that he is infinite, and is every where present, and that he beholds and observes thee: Consider that if thou adorest him as thou oughtest, and as is thy Duty, thou obtainest Salvation; if not, thou bringest Condemnation on thyself. If thou be- havest devoutly, thou pleasest him; if not, thou offendeest him. Consider that Adoration, is a most essential Part of Religion, and of the divine Service.---**THAT**, and no other is the Exercise of this sacred House; which if thou performest according to thy Duty, thou sanctifiest his Holy Name; if not thou profaneest it. Observe that thou effectest thy Ruin, with that by which thou oughtest to make thy Gain, and destroyest thyself with the same act whereby thou oughtest to obtain Salvation. Offer him then thine Heart, clothe thyself with a true Devotion; dedicate thyself entirely to his Service; divest thyself of every Wordly Consideration; and intreat him to grant thee, that which is convenient for thee, and confide in his divine Providence; for if thou art not wanting thereto, That, will never fail thee.

18JY63

MORNING SERVICE

O F

S A B B A T H.

Nishmath col Hai.

TH E Soul of all Living shall bleſs thy Name, O LORD our God, and the Spirit of all Fleſh, ſhall continually glorify and exalt thy Memorial, O our King. Thou art God from Everlaſting unto Everlaſting; and beſides thee, we have no King, Redeemer, and Saviour; to redeem, to deliver, to answer, and to have Compaſſion in all Times of Diſtreſs, and Oppreſſion: We have no King to aid and to ſupport *us*, but thou *only*. The God of the firſt, and of the laſt; the God of all Creatures, Lord of all Generations; Who is adored with all Praise; that governeth his World with Kindneſs, and his Creatures with Mercy: The LORD is *ever* awake, he neither ſlumbereth nor ſleepeth: He ſtirreth up thoſe that ſleep, and awaketh thoſe that ſlumber, reſtoring Life to the Dead, healing the Sick, opening *the Eyes* of the Blind, and raising up the depreſſed: He granteth Speech to the Dumb, and revealeth ſecret Things: And unto thee alone, do we render Adoration.

Ve-illu Phinu. And although our Mouth ſhould be filled with Song as the Sea, and our Tongue with Muſick as
B the

the founding Billows thereof; and our Lips with Praise like the wide
 (a) extended Heaven, and our Eyes sparkling Brightness as the Sun,
 and as the Moon; and our Hands extended like the *Wings* of
 the high-soaring Eagles; and our Feet as the Hind's for Swiftness:
 We should be *nevertheless* insufficient to praise thee, O LORD our
 God, or to bless thy Name, our King, for one of the innumerable
 Occasions, wherein thou hast conferred upon us, and upon our
 Fathers, Benefits signal and wondrous. In former Times, thou,
 O LORD our God, didst redeem us from Egypt, and release us from
 the House of Bondage. In *Times* of Famine thou hast sustained
 us, and in Plenty governed us. Thou hast delivered us from the
 Sword, thou hast rescued us from the Pestilence, and exempted us
 from many, and sore Diseases. Hitherto thy Mercies have been
 our Aid, nor have thy kind Favours forsaken us: Therefore the
 Members wherewith thou hast adorned us, and the Spirit and Soul
 wherewith thou hast inspired us, and the Tongue thou hast set in
 our Mouth; shall all of them continually confess, bless, praise, and
 glorify thee; and joyfully sing *Psalms* unto thy *holy* Name, O our
 King: For unto thee shall every Mouth confess, every Tongue
 shall praise thee, and every Eye shall wait upon thee: Unto thee
 shall every Knee-bend, and every high one before thee shall bow
 down: Every Heart shall fear thee, and every interior Part, and
 the Reins shall sing Praise unto thy Name: As it is said: All my
 Bones shall say, O LORD, who is like unto thee! Thou rescuest
 him that is poor from his more powerful Adversary, and the poor
 and Needy one from his Oppressor (b). Thou wilt hear the Cry of
 the Poor, and have Regard to the Exclamation of the indigent, and
 wilt save *them*. And it is written, joyfully sing O ye righteous, *the*
Praises of the LORD; *For his* Praise becometh the Upright.
 (c) The Upright shall extol thee, the Righteous shall bless thee;

(a) Heb. Extensions of the Expanse. (b) Heb. He that robbeth him.

(c) Heb. In the Mouth of the Upright shalt thou be extolled. In the Mouth of the Righteous, &c.

The Godly shall sanctify thee, and among the Saints shalt thou be adored; *even* in the Congregations of the ten Thousands of thy People the House of Israel: For such is the Duty of all created Beings, before thee, O LORD our God, and the God of our Fathers: To render Thanks, to sing Hymns, to praise, to glorify, to exalt, and to ascribe Honour; And to excel with all the Songs and Praises of David the Son of Ishai thy Servant, thine anointed. And herewith.

Zistabach Shimcha. **M**AY thy Name, O our King, the sovereign God, the great and the Holy One, be forever praised in Heaven, and upon the Earth: For unto thee appertaineth, O LORD our God, and the God of our Fathers for evermore, Songs and Praises, Hymns and Psalms, Might and Dominion, Victory and Power, Greatness, Adoration, and Honour, Holiness and Majesty, Blessings and Thanksgivings, unto thy great and holy Name; and from Everlasting unto Everlasting thou art God. Blessed art thou, O LORD, the KING, great, and to be adored with Praise: The God of Glories, the Lord of Wonders, the Creator of all Souls, Lord of all (*d*) Productions, who hath (*e*) Regard unto Songs of Psalmody: The KING who liveth eternal. Amen.

Kadish Leela.

Bartebu elb Adonai, Hammeborach:

Hazan. Bless ye the LORD, who is ever blessed.

Baruch Adonai, Hammeborach Leolam Vaced.

Kabal. Blessed be the LORD, who is blessed for evermore.

(*d*) Heb. The Works.

(*e*) Heb. Hath Choice in.

Baruch

Baruch attab Adonai Elobenu Melecb Haolam, Yotzer Or.

BLESSED art thou, O LORD our God, the *supreme King* of the Universe, who formest Light and createst Darknes, the *(f)* Author of Peace, and the Creator of all Things. *(g)* Whatsoever hath Being shall confess thee, and all shall praise thee: And every one shall declare, there is none holy like the LORD. All shall exalt thee, Selah. *O thou* who hast formed all *(b)* Things; The God who daily openeth the Doors, and *unsoldeth* the Gates of the Orient, and dividing the Windows of the Expanse, bringeth forth the Sun from his Place, and the Moon whence she setteth; And illuminateth the whole World, and the Inhabitants thereof, which he hath created in *(i)* his *glorious* Attribute of Mercy. He enlighteneth the Earth, and those who dwell therein in Mercy; and *with* his Goodness daily and continually reneweth the Work of Creation. How manifold are thy Works, O LORD! in Wisdom hast thou made them all: The Earth is full of thy Creations. O King who alone art most high, from Eternity; Who art praised, glorified, and exalted from the Beginning of Time *(k)*: O God of the Universe, in thine abundant Mercies, have Compassion upon us: O Lord of our Strength, the Power of our Defence, and the Shield of our Salvation; *be thou* our Protector. There is none that may be compared unto thee, nor is there any besides thee: There is no other but thou *alone*, and who is it that may be likened unto thee? There is none that may be compared unto thee O LORD our God, in this World; nor is there any besides thee, O our King, in the Life *(l)* of the World to come: There is no other but thou, O our Redeemer, in the Days of the Messiah, and who may be likened unto thee, O our Saviour, at the Resurrection of the Dead!

(f) Heb. Who maketh Peace.

(g) Heb. The whole shall, &c.

(b) Heb. He that formeth.

(i) Heb. In the Condition of Mercies.

(k) Heb. from the Days of Forever.

(l) Heb. Lives.

OF SABBATH.

El Adon Al col hammaasim.

GOD is Lord of all Productions (*l*); blessed and adored in the Mouth of every Soul: His Greatness and his Benignity fill the World. He is incircled with Knowledge and Understanding, he exalteth himself in Majesty above the *celestial* (*m*) Animals of Holiness, and is revered in Glory above the Chariot (*n*). Excellence and Rectitude are before his Throne, Kindness and Mercy fill his Glory. The Luminaries which our God hath created, are good; He hath formed them with Knowledge, with Understanding, and with Judgment. He hath endued them with Might, and with Power, to have Dominion in the World. They are full of Light, radiating Brightness, and their Splendor is graceful throughout the World. Joyous at their rising, cheerful when they set, performing with Dread, the Will of their Creator. They ascribe Majesty and Glory to his Name, and with Joy and Song (*o*) commemorate his Dominion. At his Command the Sun brightened into Light: He beheld, and established the Form of the Moon: The whole Host of Heaven ascribe Praise unto him; The Seraphim (*p*), the Ophanim (*q*) and the Hayoth Hakkodesh, Glory and Majesty.

On the Sabbath only.

La El asher Shabatb miccol Hammaasim.

TO God, who ceased from all (*r*) his Works, and on the seventh Day exalted himself in Majesty, and sat on the Throne

(*l*) Heb. The Works. (*m*) Heb. Hayoth Hakkodesh, alluding to Ezek. Ch. i. (*n*) Pf. 68. Ezek. Ch. i. (*o*) Heb. To the Memorial of his Kingdom.

(*p*) Alluding to Isaiah Chap. 6. (*q*) Ezek. Ch. i.

(*r*) i. e. Wheels and Animals of Holiness. *Ibid.* v. 21. (*r*) Heb. The Works. of

of his Glory; He adorned the Day of rest with Honour, and called the Sabbath Day, *a Day of Delight*: This is *the* Song of Praise of the seventh Day, that thereon God ceased from all his Work; (*s*) And commending the Seventh Day, he ordained *a Psalm and Song* for the Sabbath Day.

Wherefore all whom God hath formed, shall render Honour unto him: They shall ascribe Praise, Majesty, Greatness and Glory to the *supreme* King, the Creator of all Things; Who hath made his People Israel to inherit Rest on the Day of the holy Sabbath.

Thus far.

Shimcha Adonai Elobenu Tikkadab.

SANCTIFIED be thy Name, O LORD our God, and glorified be thy Memorial, O our King, in the Heavens above, and upon the Earth beneath: For the Excellence of the Work of thine Hands, And for the Luminaries of Light, which thou hast formed; They shall declare thy Glory, Selah.

Tikbarach Lanetzach Tzurenu.

BE thou adored for evermore, O God our Strength, our King, and our Redeemer, the Creator of Saints: For ever praised be thy Name, O our King, who formeth the (*t*) ministering Angels: And such as are his Ministers, have all of them their Station on (*u*) high in the World; and in Fear with one Accord, cause a Voice to be heard in the Words of the living God, and King eternal. They are all of them beloved, all of them pure, all of them powerful, all of them holy, all of them performing with Fear and Dread, the Will of their Creator: And all of them opening their Mouth in Holiness and Purity, with Songs and Hymns of Praise: Blessings, praising, glorifying and sanctifying; and ascribing Power and Domi-

(*s*) Heb. And the Seventh Day praising and saying. (*t*) Heb. Ministers.
(*u*) Heb. All of them stand on the Summit of the World.

nion unto the Name of God, the great, the mighty, and the awful King, the holy One (*). And all of them with one (y) Consent, freely becoming Subjects of the Kingdom of Heaven; and granting each other Permission, to sanctify him who formed them, with Tranquility of Spirit, in a Language pure, and with a graceful Holiness: They all of them with one Accord answering with Dread, and saying with Fear; Holy, holy, holy, O Lord of Hosts; The whole Earth is full of his Glory. And the Ophanim (z), and *Hhayoth Hakkodesh*, with great Trembling, raise themselves up to meet them, praising and saying; Blessed be the Glory of the LORD from his Place.

Le El Baruch Neimoth Yitenu.

THEY shall render melodious Praise unto God *ever* blessed; And sing Psalms unto the King, the living and eternal God, and publish *his* Praise: For he alone is high and holy,

doing mighty Acts, and performing Things new, and great. *He is* the Lord of Battles, sowing Righteousness, and producing Salvations: The Creator of Health, to be feared in Praise, and Lord of whatsoever is wonderful: Who by his Goodness, daily and continually reneweth the Work of Creation: As it is written, unto him that maketh the great Lights, for his Mercy is everlasting: He hath also established the Luminaries, causing the World, which he hath created, to rejoice. Blessed art thou, O LORD, who hath formed the Luminaries.

Ababath Olam Ababtanu.

THOU hast loved us, O LORD our God, with an everlasting Love: Thou hast had Compassion upon us, with a great and

(*) Heb. He is holy.

(y) Heb. Taking upon themselves the Service of the Kingdom of Heaven, one from the other, &c.

(z) And the Ophanim, &c. Ezek. C. i. v. 20.

abounding

abounding Mercy. O our Father, our King, for the Sake of thy great Name, and for the Sake of our Fathers who confided in thee; and whom thou didst instruct in the Statutes of Life, to perform thy Will with an upright Heart; be thus gracious unto us, O our Father, the Father of Mercy. O merciful God, have Compassion upon us, and replenish our Hearts, with Understanding, to understand, rightly to determine, to hear, to learn, to teach, to observe, to perform, and with Love to fulfil, all the Commandments taught in thy Law. And enlighten our Eyes in *the Knowledge* of thy Precepts, and cause our Hearts to cleave unto thy Law. Unite also our Hearts to love and to fear thy Name; that we may not be ashamed nor put to Confusion, or be made to stumble for evermore: For we confide, in thy great, thy powerful, awful and holy Name. We will therefore rejoice and be glad in thy Salvation: And thy Mercies, O LORD our God, and thy manifold loving Kindnesses; may they never forsake us, Selah; even for ever. Hasten to (a) grant unto us, a Blessing and Peace, speedily from the four Parts of all the Earth; And deliver us from the Oppression of the Gentiles, and conduct us with Honour unto our own Land. For thou art God working Salvations; And hast preferred us above every People and Tongue. And thou O our King, in Love hast brought us near unto thy great Name, to praise thee, and to confess thy Unity, and to love thy Name. Blessed art thou O LORD, who hath elected his People Israel through Love.

Shema Israel Adonai Elobenu Adonai Ehad.

HEAR O Israel, the LORD, our God, the LORD, is ONE.

Baruch Shem. Blessed be the Name of the Glory of his Kingdom for evermore.

(a) Heb. And bring upon us.

Ve Abadia.

Ve-Abahia elb Adonai Elohecha.

AND thou shalt love the LORD thy God with all thine Heart, with all thy Soul, and with all thy Might. And these Words which I command thee this Day, shall be in thine Heart; And thou shalt diligently teach them unto thy Children, and shalt speak of them, when thou sittest in thine House, and when thou walkest by the Way; When thou liest down, and when thou risest up. And thou shalt bind them for a Sign upon thine Hand, and they shall be for Frontlets between thine Eyes, and thou shalt write them upon the Door Posts of thine House, and upon thy Gates.

Ve baya. **A**ND it shall come to pass if you shall hearken diligently unto my Commandments, which I command you this Day, to love the LORD your God, and to serve him, with all your Heart, and with all your Soul; that I will give Rain on your Land, in its due Season; The first Rain, and the latter Rain, that thou mayest gather in thy Corn, thy Wine and thine Oil. And I will give Grass in thy Fields for thy Cattle, and thou shalt eat and be satisfied. Take Heed to yourselves, that your Heart be not beguiled; and ye turn aside and serve other Gods, and ye bow down unto them; And the Anger of the LORD be kindled against you, and he shut up the Heavens that there be no Rain, and the Land yield not her Fruit, and ye perish quickly from off the good Land which the LORD giveth you. Therefore shall ye lay up these my Words in your Heart, and in your Soul; and you shall bind them for a Sign upon your Hands, and they shall be for Frontlets between your Eyes; and ye shall diligently teach them unto your Children, speaking of them, when thou sittest in the House, when thou walkest by the Way, when thou liest down, and when thou risest up: And thou shalt write them upon the Door Posts of thine House, and upon thy Gates: That your Days may be multiplied, and the Days of your Children upon the Land which the LORD sware unto your Fathers to give unto them, as the Days of the Heavens upon the Earth.

C

Vayomer

Vayomer Adonai. **A**ND the LORD spake unto Mosheh, saying: them; and let them make unto themselves, a Fringe, on the Corners of their Garments, throughout their Generations: And they shall put upon the Corner Fringe, a Ribband of Blue: And it shall be unto you for a Fringe; And you shall look upon it, and ye shall remember all the Commandments of the LORD, and do them: And that ye seek not after your own Hearts, and your own Eyes; after which ye use to go astray. To the End, that ye may remember and perform all my Commandments; and ye shall be holy unto your God: I am the LORD your God, who brought you forth, from the Land of Egypt, to be your God, I *am* the LORD, your God.

Emelb Ve Yatztzib Ve nachen.

A Truth, certain, established and sure: Just, faithful, beloved, esteemed, desirable and pleasant: Awful, mighty, well-ordered, acceptable, good and graceful; is this Word unto us for evermore. *Of a Truth, the God of the Universe, is our King:* The mighty One of Jaacob is the Shield of our Salvation, from Generation to Generation: He is *(b)* eternal, and his Name is eternal: His Throne also is established, and his Kingdom, and Faithfulness is everlasting: And his Words are living and eternal: They are faithful and desirable, throughout all Ages, for evermore: *They were so* with our Fathers, *are so* with us, and *will be so* with our Posterity; with our Generations, and with all the Generations of the Seed of Israel thy Servants. With the first and with the last, is the Word good, and firmly established, in Truth and Faithfulness; a Statute that shall never pass away. *It is a Truth, that thou art the LORD our God, and the God of our*

(b) Heb. Sure or firm.

Fathers;

Fathers; our King, the King of our Fathers, our Redeemer, the Redeemer of our Fathers: Our (*c*) Protector, the Rock of our Salvation; our Redeemer, and our Deliverer: Thy Name is from everlasting; Nor have we any other God besides thee, Selah. Thou hast ever been the Support of our Fathers, a Protector and a Saviour unto them and unto their Children after them, in every Generation: Thy Residence, O God is on (*d*) high, and thy Judgments, and thy Righteousness, extend to the very Ends of the Earth. Of a Truth, that Man is happy, who obeyeth thy Precepts, and setteth thy Law, and thy Word, to Heart. *It is* a Truth, that thou art the Lord of thy People, and a powerful King to defend their Cause, *even* for the Fathers and the Children. *In* Truth thou art the first, and thou art the last, and besides thee, we have no King, Redeemer, and Saviour. *In* Truth thou hast redeemed us, O Lord our God, from Egypt; and released us from the House of Bondage: All their First-born didst thou smite with Death, and redeem thy First-born, Israel; for them dividing the Red Sea, and overwhelming *therein* the haughty Egyptians: But the esteemed of *the* LORD passed through the Sea, and the Waters covered their Adversaries, so that not one of them remained *alive*. For this, the Beloved praised and exalted God: And the Esteemed of *the* LORD rendered Hymns, Songs, Praises, Blessings, and Thankgivings, unto the King, the living and eternal God; high and exalted, great, mighty and awful: Who humbleth the Proud to the very Earth; and highly exalteth the Humble: Releasing the Prisoners, redeeming the Meek, and aiding the Indigent: Who answereth his People Israel, at *all* Times, when they cry unto him: Praise be unto God most high, their Redeemer, may he be *for ever* blessed and adored. Mosheh and the Children of Israel, praised thee in Song with great Joy, and all of them, said: Who is like unto thee among the Mighty Ones, O LORD? Who is like unto thee, revered in Holiness, awful in Praises, doing Wonders (*e*).

(*c*) Heb. Rock. (*d*) Heb. Height of the World. (*e*) Heb. A Wonder. The

The Redeemed, praised thy great Name, with a new Song; on the Sea-shore: And all of them, with one Accord, glorified and ascribed Dominion, saying (*f*): The Lord shall reign for evermore; and it is said: Our Redeemer, the Lord of Hosts is his Name, the holy One of Israel. Blessed art thou, O Lord; who hath redeemed Israel.

The A M I D A H.

Adonai Sephatai.

O Lord open thou my Lips, and my Mouth shall declare thy Praise.

Baruch Atab. **B**lesséd art thou, O Lord, our God, and the God of Israc, and the God of our Fathers: The God of Abraham, the tremendous, the most high God! bountifully dispensing Benefits; the Creator of all Things: And who, remembering the Piety of the Fathers will send a Redeemer to their Posterity for his Name sake, in Love.* The King, the Supporter, the Saviour, and Protector. Blessed art thou, O Lord the Protector of Abraham.

* *On the Penitential Days add.*
Remember us unto Life, O God, the KING, who hath delight in Life: *Vouchsafe* to write us in the Book of Life for thine own Sake: O God of Life, the living God.

Atab Gibbor. **T**HOU O Lord art for ever powerful; thou restorest Life to the Dead, and art mighty to save.

In Summer.

Causing the Dew to descend.

In Winter.

(*g*) Causing the Wind to blow, and the Rain to descend.

Sustaining by thy Benevolence the Living, and by *thine* abundant Mercies, animating the Dead; supporting those that fall, heal-

(*f*) Heb. And said.

(*g*) Psal. 147. v. 18.

ing

Of S A B B A T H.

ing the sick, setting at Liberty those that are in Bonds; and per-
formeth his faithful Word unto those that sleep in the Dult. Who
is like unto thee, O Lord (*b*) most mighty, or who may be com-
pared with thee, the King who killeth, and again restoreth Life, and
causeth Salvation to flourish*. And
art faithful to quicken the Dead.
Blessed art thou, O LORD, the Re-
storer of Life to the Dead.

**On the Penitential Days add.*
Who is like unto thee most
merciful Father, who remember-
eth his Creatures in Mercy unto
Life.

K E D U S H A H.

Nakdishach. **W**E will ascribe unto thee, O God, Holiness,
Power, and Glory, according to the Melody
and mysterious Language of the holy Seraphim, who thrice repeat-
ing holy, Praise thee: And thus it is written by the Hands of thy
Prophet: And one called unto another and said; holy, holy, holy,
O Lord of Hosts; the whole Earth is full of his Glory. *While*
these that arise to meet them, continue praising and saying; blef-
sed be the Glory of the Lord from his Place. And in thy holy
Word it is written saying; the LORD shall reign for ever: Thy
God O Tzion from Generation to Generation, HALELUYAH.

Attab Kadosh. **T**HOU art holy, and holy is thy Name: And the
Saints incessantly adore thee: Selah For thou
art God, the great and holy King. Blessed art thou O LORD, the
God most holy. *Penitential Days.* The King most holy.

Rismach Mosheb. **M**Osheb rejoiced at the Lot assigned him; for
thou didst call him a faithful Servant: *And*
crown him with Honour; when he stood before thee on Mount Sinai.
He brought down in his Hands *the* two Tables of Stone, on which

(*b*) Heb. The Lord of Powers.

were

were written; *the Commandment for the Observance of the Sabbath.* Thus also is it written in thy Law: *(i)* Wherefore the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their Generations for a perpetual Covenant. It is a Sign between me, and between the Children of Israel for ever; for in six Days the Lord made the Heavens and the Earth, and on Seventh Day he ceased, and rested. But thou didst not O Lord our God, appoint it unto the *other* Nations of the Earth, nor didst thou O our King make it the Inheritance of those that serve Idols; neither shall the Uncircumcised dwell in the Repose thereof: Because thou hast granted it in Love, to thy People Israel, *even* unto the Seed of Jacob: Whom thou hast chosen. Those that observe the Sabbath, and proclaim it a *Day of Delight*, the People who sanctify the Seventh Day, shall rejoice in thy Kingdom: They shall be all satisfied, and enjoy Delight from thy Bounty: And *as for* the Seventh Day, thou hast approved thereof, and sanctified it: The Desire of *all* Days didst thou name it; (a Memorial of the Work of Creation.)

Eloheanu Velobe Abotbenu Retzcb.

O UR God, and the God of our Fathers, graciously accept our *Observance of the Sabbath.* Sanctify us with thy Commandments: Grant that we have our Portion in thy Law: Satisfy us with thy Goodness, cause our Souls to rejoice in thy Salvation, and purify our Hearts, faithfully to serve thee: *(k)* And grant O Lord, our God, that we inherit thine holy Sabbath with Love and Favour: And may all Israel who sanctify thy Name, have Rest thereon: Blessed art thou, O Lord, who sanctifieth the Sabbath.

Retzcb. **G** RACIOUSLY accept, O Lord, our God thy People Israel, and have Regard unto their Prayers. Restore the Service to the inner Part of thine House: And speedily accept the Burnt-Of-

(i) Exod. Ch. 31. v. 16.

(k) Heb. Cause us to inherit.
 ferings

ferings of Israel and their Prayers, with Love and Favour, and may the Service of Israel thy People be ever well-pleasing unto thee.

When Roshhodesh or Holbamoed happens on a Sabbath add.

E. V. Ab. Yaaleb. **O**UR God, and the God of our Fathers, most graciously grant, that the Memorial of us, of our Fathers, of Jerusalem thy City, of the Messiah the Son of David thy Servant, and of all the House of Israel thy People, may acceptably come before thee, and be heard, visited, and remembered, with Favour : For *the obtaining* an happy Deliverance, Grace, Favour and Compassion, on this Day of Rest.

Rosh Hodesh. On this Day of Rosh Hodesh.

Pesah. On this Day of the Feast of Unleavened Bread, on this Day of Holy Convocation.

Succoth. On this Day of the Feast of Tabernacles, on this Day of Holy Convocation.

Thereon to have Mercy upon us, and to save us. Remember us thereon, O LORD, our God, for Good ; and visit us thereon, with a Blessing, and save us thereon, to *the Enjoyment of* an happy Life : And by *thy* Word of Salvation and Mercies spare us, be gracious unto us, have Mercy and Compassion upon us, and save us : For thou art God, the gracious and merciful King.

Thus far.

And thou O LORD, through thine abundant Mercies kindly regard us, and accept us with Favour : And may our Eyes behold, thy Return unto Tzion in Mercy. Blessed art thou, O LORD, who will again restore (*l*) thy divine Presence unto Tzion.

Modim. **W**E gratefully acknowledge, that thou art the LORD, our God, and the God of our Fathers for evermore : Thou

(1) Heb. His.

art

art our Strength, the Support of our Life, and the Shield of our Salvation: From Generation to Generation, will we render Thanks unto thee, and relate thy Praise: For our Lives ever in thine Hand, and for our Souls always depending on thy Care: For thy miraculous Providence, (m) which we daily experience: And for thy Wonders, and thy Goodness, which are at all Times, Evening, Morning, and at Noon, *exercised over us.* *Thou art the Good,* for thy Mercies never fail; *thou art the Merciful,* for thy Loving-Kindnesses are without End; wherefore in thee have we always placed our Hope.

Insert here, On Hanucab and Purim. Al Hannisim.

For all which may thy Name our King, be continually blessed, and highly exalted for evermore: And may all in whom is Life, gratefully confess thee: Selah. * *On the Penitential Days add.*
And may they in Truth, ever | And *teach us* to write all the praise and adore, thy great and | Children of the Covenant unto an holy Name: For good, is the | happy Life.
God of our Salvation, and our Aid: Selah, O God the Good. Blessed art thou, O Lord, the Good is thy Name: And unto thee, is it agreeable, to render the most grateful Praise.

E. K. Ab. Barechemu, said by the Hazzan.

OUR God, and the God of our Fathers, be graciously pleased to bless us, with that threefold Blessing in the Law, which was written by the Hands of Moses thy Servant, and was said by Aaron and his Sons, the Priests, thine holy People: As it is said. The Lord bless thee and preserve thee. The Lord cause his Face to shine upon thee, and be gracious unto thee. The Lord lift up his Countenance towards thee, and grant thee Peace. And they

(m) Heb. Which is daily with us.

shall

shall place my Name upon the Children of Israel, and I will bless them.

Sim Shalom.

GRANT Peace, (*n*) Happiness, and *thy* Blessing, *with* Life, Grace, Favour and Mercy, unto us, and unto all Israel thy People : And bless us, O our Father, *even* all of us together, with the Light of thy Countenance; for by the Light of thy Countenance, thou hast vouchsafed us, O LORD, our God, the Law, Life, Love and Favour, Righteousness, Mercy, Blessing, and Peace; and may it please thee to bless us, and to bless all thy People Israel with abundant Fortitude and Peace (*). Blessed art thou, O LORD, who blestest his People Israel with Peace. Amen.

* *On the Penitential Days add.*

And grant that we, and all thy People Israel, be in thy Presence, remembered, and written in the Book of Life, Blessing, Peace, and good Government, Salvation, Comfort, and favourable Decrees, unto a good Life and Peace.

May the Words of my Mouth, and the Meditation of my Heart, be acceptable in thy Sight, O LORD, my Strength and my Redeemer.

Elohai Netzor. **O** My God, preserve my Tongue from Evil, and my Lips from speaking Deceit; Enable me to be silent before those who treat me with Contempt; and may my Soul be *bumble* as the Dust unto every one: Open my Heart to *receive* thy Law, and may my Soul pursue thy Commandments: Speedily make of no Effect, the Devices of all those who rise up against me for Evil, and destroy their Machinations: Save me with thy Right-Hand, and answer me. May the Words of my Mouth and the Meditation of my Heart, be acceptable in thy Sight, O LORD, my Strength, and my Redeemer. May God, who maketh Peace in his High-Places, through his Mercies, grant Peace unto us, and unto all Israel. Amen.

(*n*) Heb. Good.

D *Modim*

Modim de Rabanan, *said when the Modim, page 15 is said by the Hazan in the Repetition of the Amidah.*

WE gratefully acknowledge, that thou art the LORD our God, and the God of our Fathers; the God of all Flesh: Our Creator, the Creator of the *World* in the Beginning. *Let Blessings and Thanksgivings be ascribed unto thy great and holy Name, for that thou hast preserved us alive, and supported us.*

Even so grant us Life, and be gracious unto us: And assemble our Captivities at the Courts of thy Sanctuary, to observe thy Statutes, and to perform thy *holy* Will with an upright Heart, for that with Gratitude we confess thee. Blessed be God, to whom appertaineth all grateful Praises.

Kadish Tithkabal.

Before taking out the Law, say.

Attab Horeta.

IHOU hast been shewn, that thou might know, that the LORD he is the God, besides whom there is no other. There is none like unto thee among the Gods, O LORD; nor is there any Thing to equal thy Works.

On the Moddim, if not on Sabbath, begin with.

Yebi Adonai Elobenai Imanu.

MAY the LORD our God be with us, as he hath been with our Fathers, may he never forsake us, nor cast us off. O save thy People, and bless thine Inheritance, govern them, and exalt them for evermore. And it came to pass when the Ark was removed, that Mosheh said: Arise, O LORD, and may thine Enemies be scattered, and all those that hate thee, flee from thy Presence. Arise, O LORD, unto thy Rest, thou and the Ark of thy Power.

Cobanecka

Cobanecha. **T**HY Priests shall clothe *themselves* with Righteousness and thy Saints shall sing for Joy. For the Sake of David thy Servant, turn not away the Face of thine anointed.

Before taking out the Law, the Hazan it to say.

Baruch Hammakom. **B**lessed be the Creator, who hath given the Law unto his People Israel, blessed is He. Happy the People whose Condition is such : Happy the People whose God is the Lord. Magnify the Lord with me, and let us exalt his Name together.

The Kabal then say.

Remenu. **E**XALT ye the Lord, our God, and prostrate yourselves at his Footstool, for he is *most* Holy: Exalt ye the Lord, our God, and prostrate yourselves at his holy Mountain, for holy is the Lord, our God. There is none holy like unto the Lord : For there is none besides thee, O LORD, nor is there any Power, like unto our God : For who is God besides the Lord ? And who is powerful besides our God ? The Law which Mosheh hath commanded us, is the Inheritance of the Congregation of Jacob. It is a Tree of Life, unto those who hold fast thereon : And those who make it their Profession are happy. Her Ways are the Ways of Gracefulness, and all her Paths are Peace. Abundant Peace is *the Portion* of those who love thy Law, nor shall they meet with any Stumbling-Block. The Lord will grant Peace unto his People : *Yea*, the Lord will bless his People with Peace.

Ki Shem Adonai Ekra. **W**HEN I call upon the Name of the Lord, ascribe ye Greatness unto our God. All, ascribe ye Power unto God, and render Honour unto the Law.

Tbeh

Then the Book of the Law is elevated and shewn unto the People:

Who say.

Ve Zotb Hattorab. **A**ND this is the Law, which Mosheh set before the Children of Israel. The Law which Mosheh hath commanded us, is the Inheritance of the Congregation of Jacob.

Here the Parashab (or Section of the Law) for the Week is read.

Kadish Leela,

Then, the Haphtarab (or Lesson from the Prophets) is read

Prayer for the King.

MAY he that dispenseth Salvation unto Kings, and Dominion unto Princes; whose Kingdom is an everlasting Kingdom; that delivered his Servant David from the destructive Sword; that maketh a Way in the Sea, and a Path through the mighty Waters: Bless, preserve, guard, and assist, our most gracious Sovereign Lord, King George, our gracious Queen Charlotte, their Royal Highnesses George Prince of Wales, the Princess Dowager of Wales, and all the Royal Family (o). May the supreme King of Kings, through his infinite Mercies preserve them, and grant them Life and deliver them from all Manner of Trouble and Danger. May the supreme King of Kings aggrandize and highly exalt our Sovereign Lord the King, and grant him long and prosperously to reign. May the supreme King of Kings inspire him, and his Council, and the States of his Kingdoms, with Benevolence towards us, and all Israel, our Brethren. In his, and our Days, may Jehudah be saved, and Israel dwell in Safety: And may the Redeemer come unto

(o) In the Colonies, after the King and Royal Family, the Governor and Magistrates, are added.

Tzion

Tzion: (p) Which God of his infinite Mercies grant; and let us say. Amen.

Prayer for the Congregation.

Misericordia. **M**AY he that blessed our Fathers, Abraham, Isaac, and Jacob, Mosheh and Aaron, David and Shelomoh, and all the holy Congregations; bless this holy Congregation, even all of them, great and small: Themselves, their Children, their Wives, and their Disciples. May the supreme King of the Universe, bless you, and make you worthy, and hear the Voice of your Supplications. May you be redeemed, and delivered from all Manner of Calamity and Distress: And may the Power of the Lord be your Support. May he protect you, and extend over you the Covering of his Peace: And implant among you Brotherly Love, Peace, and Friendship: And remove from among you all causeless Hatred, and deliver you from foreign Subjection: And may he accomplish in you, what is written; the Lord, the God of your Fathers, make you a thousand Times more, and bless you, as he hath spoken unto you: (p) Which God of his infinite Mercies grant; and let us say. Amen.

Debi Hasdecba Adonai alenu.

May thy Mercy be upon us, O Lord, as in thee, do we place our Hope.

Aspre Yossebe Betsecha. Happy are those that dwell in thine House; in Selah. Happy the People whom they shall still continue to praise thee: Happy the People whose God is the Lord.

(p) Heb. And so may it be acceptable.

P S A L M

P S A L M CXLV. *A Praise of David.**Tebillab le David.*

I WILL exalt thee, O my God, the KING ;
 and I will blefs thy Name, for ever and
 ever. Every Day, will I blefs thee, and I will praise thy Name,
 for ever and ever. Great is the LORD, and greatly *to be* praised :
 And his greatness is unsearchable. Generation shall celebrate thy
 Works *to the succeeding* Generation : And thy mighty Acts shall
 they declare. Of the Honour and Glory of thy Majesty, and of
 the wonderful Things thou hast done, will I speak : And they shall
 declare the Power of thy tremendous Acts ; and thy Greatness will
 I relate. The Memorial of thine abundant Goodness shall they *all*
 express, and sing of thy Righteousness. The LORD is gracious,
 and merciful, delaying Anger, and of great Mercy. The LORD
 is good to all ; and his tender Mercies *are* over all his Works. All
 thy Works shall confess thee, O LORD ; and thy Saints shall blefs
 thee. They shall declare the Glory of thy Kingdom, and speak of
 thy Power. To make known unto the Sons of Men, his mighty
 Acts, and the Glory and Honour of his Kingdom. Thy Kingdom
 is an everlasting Kingdom, and thy Dominion *is permanent*, through-
 out all Generations. The LORD upholdeth all that fall, and raiseth
 up all *those* that are bowed down. The Eyes of all, wait with
 Hope upon thee, and thou givest unto them their Food in its Sea-
 son. Thou openest thine Hand, and satisfiest all living *with thy*
 Bounty. The LORD is righteous in all his Ways, and merciful in
 all his Works. The LORD is nigh unto all them that call upon him,
 to all that call upon him in Truth. The LORD will grant the Desire
 of them that fear him : He will also hear their Cry, and will save them.
 The LORD preserveth all them that love him ; But all the wicked will
 he destroy. My Mouth shall speak the Praise of the LORD ; and all
 Flesh shall blefs his holy Name for ever and ever. And *as for us* we
 will

will bless YAH from henceforth and for evermore. HALELUYAH.

On the Sabbath say, Baruch Adonai after Nathan.

Blessed be the LORD, that hath given Rest unto his People Israel, according to all that he spake : There hath not failed one Thing of all his good Word which he spake by the Hands of Mosheh, his Servant.

But if not on the Sabbath, begin.

Tebi Adonai Elobenu Imanu.

MAY the LORD our God be with us, as he was with our Fathers ; may he never leave us nor forsake us : That he may incline our Hearts unto him, to walk in all his Ways, to keep his Commandments and his Statutes, and his Judgments which he commanded our Fathers. And may these my Words, wherewith I have made Supplication before the LORD, be nigh unto the LORD, our God, Day and Night, that he maintain the Cause of his Servant, and the Cause of his People Israel, at all Times, as the Matter shall require.

That all the People of the Earth may know that the LORD is the God, and none else. This Book of the Law shall not depart from thy Mouth ; and thou shalt meditate therein Day and Night, that thou mayest observe to do, according to all that is written therein : For then shalt thou make thy Way prosperous, and then shalt thou be prudent. Have I not commanded thee ? Be strong and of good Courage, be not afraid, neither be thou dismayed : For the LORD thy God is with thee, whithersoever thou goest.

Timotee

Yimloeb Adonai Leolam.

THE LORD shall have supreme Dominion for ever, thy God,
O Tzion, from Generation to Generation. HALELUYAH.

*Here the Books of the Law are returned, while the 29th Psalm
is chanted.*

P S A L M XXIX. *A Psalm of David.*

Mismor le David.

ASCRIBE unto the LORD, O ye Children of
Glory and Strength. Ascribe unto the LORD, the Glory due unto
his Name: Worship ye the LORD, in the Excellence of Holiness.
The Voice of the LORD is upon the Waters, when the God of
Glory thundereth: The LORD is upon many Waters.

The Voice of the LORD is powerful, the Voice of the LORD is
with Glory. The Voice of the LORD rendeth the Cedars; yea the
LORD hath broken the Cedars of Lebanon: He hath made them
also to skip like a Calf; *those of* Lebanon and Sirion, like young
Unicorns. The Voice of the LORD divideth the Flames of Fire.
The Voice of the LORD maketh the Wilderness to shake: The
LORD maketh the Wilderness of Kadesh to tremble. The Voice of
the LORD maketh the Hinds to calve *through* Fear; and maketh
the Forests bare: Wherefore, throughout his Temple, all ascribe
Glory. The LORD sat in Judgment for the Flood: And the LORD
(q) reigneth King for ever. The LORD will give Strength unto his
People. The LORD will bless his People with Peace.

Yebalelu etb Sbem Adonai.

LET them praise the Name of the LORD: For his Name alone
is exalted, his Glory is above the Earth, and the Heavens, he

q) Heb. Sat.

hath

hath also highly raised the Kingdom of his People, the Praise of all his Saints, *even* of the Children of Israel, a People near unto him, HALELUYAH. The LORD, he *is* the God, the LORD, he *is* the God, in the Heavens above, and upon the Earth beneath there is none else. There is none like unto thee among the Gods, O LORD, nor is there *any Thing* to equal thy Works.

Shubab Limonach.

O Return unto thy Dwelling-Place, and reside in thy Temple ; for every Mouth, and every Tongue shall ascribe Majesty and Glory to thy Kingdom.

And when it rested, he said, return O LORD unto the many Thousands of Israel. Cause us to return unto thee, O LORD, and we shall return ; renew our Days as of old. For I have given unto you good Instruction, *even* my Law, forsake it not.

The M U S A P H.

Kadish Leela.

Begin at Adonai Sephatai, page 12, to the Restorer of Life to the Dead, page 13, and in the Repetition of the Musaph, say.

K E T H E R Yitenu Lecha.

UNTO thee, O LORD our God, shall the Angels, the Hosts above ascribe the Crown : And with thy People Israel assembled beneath, shall all of them with one Accord, adore thee, thrice repeating holy : According to the Word spoken by (r) thy Prophet ; and one called unto another and said, Holy, holy, holy, O LORD of Hosts ; the whole Earth is full of his Glory. His Glory filleth the World, and his Ministers enquire where is the

(r) Heb. By the Hand of, &c.

E

Place

Place of his Glory to adore him. *While those who arise to meet them, continue praising and saying, Blessed be the Glory of the LORD from his Place. From his Place may he through his infinite Mercies regard his People, who confess the Unity of his Name, Evening and Morning, daily repeating with Love, hear O Israel, the LORD our God, the LORD, is ONE. He is our God, he is our Father, he is our King, he is our Saviour; he will save us, and redeem us a second Time; and through his infinite Mercies will cause us to hear glad Tydings in the Sight of all Living, saying, Behold I have redeemed you in the latter End, as in the Beginning, to be your God: I am the LORD your God. And in thy holy Word, it is written, saying, The LORD shall have supreme Dominion for ever, thy God, O Tzion, from Generation to Generation.*
 HALELUYAH.
Thus far.

Attah Kadosh.

THOU art holy, and holy is thy Name: And the Saints shall incessantly adore thee: Selah.
 For thou art God, the great and holy King. Blessed art thou, O LORD, the God most holy. *Penitential Days, The King most holy.*

Le Mosseh Tzivita.

THOU didst give the Commandment of the Sabbath unto Mosseh, on Mount Sinai, in Charge; *saying, remember and keep: And therein hast thou commanded us, O LORD, our God, to offer thereon, the proper additional Sacrifice of the Sabbath. Be graciously pleased, O LORD, our God, and the God of our Fathers, to conduct us to our own Land with Joy, and to (s) establish us in our own Borders; and there, may we perform in thy Presence the Offerings of our Duty: The continual Sacrifices according to their Order, and the additional Sacrifices according to their Institution.*

(s) Heb. Plant.

The

The additional *Sacrifice* of this Day of Rest may we perform, and offer before thee in Love; as it hath been thy good Pleasure to command, according to what thou hast written for our Observance, in thy Law by the Hands of Mosheh thy Servant; as it is said, And on the Sabbath Day, two Lambs of the first Year without Blemish, and two Tenth Parts of fine Flour, a Fruit-Offering mingled with Oil, and the Libation thereof: *It is the Burnt-Offering of every Sabbath*, besides the continual Burnt-Offering, and the Libation thereof. Those who observe the Sabbath, and proclaim it a Day of Delight; the People who sanctify the Seventh Day, shall rejoice in thy Kingdom: They shall be all satisfied, and enjoy Delight from thy Bounty. And *as for* the Seventh Day thou hast approved thereof, and sanctified it: The Desire of all Days didst thou name it; (a Memorial of the Work of Creation.)

E. V. Ab. Retzeh, page 14, to the End of the Amidah page 17.

Kadish Tithkabal.

Col Israel. ALL Israel have a Portion in the World to come; as it is said: And thy People, all of them, shall be righteous for ever; they shall inherit the Land: *For they are the Branch of my planting*, the Work of mine Hands to be glorified. Ribbi Jehudah saith, happy is the Man whose Profession is to meditate in the Law, and doeth that which is grateful to his Creator: He groweth up with a good Name, and departeth from the World also with a good Name. And concerning such, it is, that Shelomoh in his Wisdom, saith, A good Name is better than Oil, and the Day of Death, than the Day of his Birth. Learn therefore much Law, and you will receive much Reward: Know also, that great is the Reward of the Righteous in the World to come.

Ribbi Hananyah Ben Akasyah saith, it pleased the holy and blessed One, to confer Merit on Israel; he therefore ordained them many

many Laws and Precepts; as it is said, the LORD is well pleased for his Righteousness Sake: He will magnify the Law and make it honourable.

En Kelobenu.

THERE is none like unto our God, there is none like unto our Lord, there is none like unto our King, there is none like unto our Saviour. Who is like unto our God, who is like unto our Lord, who is like unto our King, who is like unto our Saviour? We will confess our God, we will confess our Lord, we will confess our King, we will confess our Saviour. Blessed is our God, blessed is our Lord, blessed is our King, blessed is our Saviour. Thou art our God, thou art our Lord, thou art our King, thou art our Saviour. Thou wilt save us, thou wilt arise and have Mercy upon Tzion; for *it is* Time to be gracious unto her, for the Season is already come.

Tana de Be Eliabu, &c. Kadish Rabbanan:

Alenu lesbabeah.

IT is our Duty to praise the Sovereign Lord of all, to ascribe Greatness unto him that hath formed *the World* in the Beginning: Who hath not made us like those Nations, nor situated us like those Families of the Earth, nor allotted our Portion with the Multitude of those that worship empty Vanities, and make Supplication unto a God which cannot save. But we reverently adore the supreme King of Kings, the holy and (1) blessed One: Who hath extended the Heavens, and laid the Foundations of the Earth: The Residence of whose Glory is in the Heavens above, and the Divine Presence of his Power, in the highest Heavens. He is our God, and there is no other; our King is TRUTH, and besides him there is none: As it is written in the Law;

(1) Heb. Blessed is he.

know

know therefore this Day, and reduce *it* to thine Heart, that the LORD, he is the God in the Heavens above, and upon the Earth beneath, there is none else.

Adon Olam after Malach.

THE Lord of the World, had supreme Dominion; before any Thing formed, was created. *And* when all Things were made according to his own good Pleasure: Then, *the KING*, was his Name proclaimed. And after the Consummation of all *Things* he alone shall reign in awful Majesty.

He ever was, is now, and ever shall exist in Glory. He is ONE, nor is there a second, with him to be compared, or him to equal. Without Beginning, without End, and unto him *alone* appertaineth, the Power, and the Dominion. Without Comparison, without Similitude: Unchangeable, and unalterable. Without Union of Parts, without Division: Great in Power and Might. This *is* my God, the Living One, my Redeemer, and the (*u*) Rock of my Portion, in the Day of Distress. He is also my STANDARD, and my REFUGE, (*w*) my Hope, when I call upon him. In his Hand do I commend my Spirit, while I sleep, or when I am awake: And together with my Spirit, my Body also. *For when* The LORD is for me, I have nothing to fear.

(*u*) Or Power.

(*w*) Heb. Gift of my Cup.

END of the MORNING SERVICE of the SABBATH.

MIN HAH

M I N H A H O F S A B B A T H .

P S A L M LXXXIV.

Lamnatzeah al Haggithib.

To the Victor *in Music*, upon the Gittith, a Psalm for the Sons of Korab.

HOW amiable *are* thy Dwelling-Places, O Lord of Hosts! *Therefore* my Soul longeth, and also panteth, for the Courts of the Lord : My Heart and my Flesh shall sing with Joy unto the living God. The Sparrow also hath found an House, and the Swallow a Nest for herself, where she may lay her young ones, *near* thine Altars, O Lord of Hosts, my King, and my God. They *are* happy *that* dwell in thine House, *for* they shall still continue to praise thee : Selah. *That* Man is happy whose Strength is in thee ; in whose Heart *are* the Ways of *thine House* : *Who* passing through the *Arid* Valley of the Bacha, they *nevertheless* esteem it as a Fountain ; and when covered over with Rain, *they still account it for* Blessings. They proceed from Power unto Power, that they may appear before God in Tzion. O Lord God of Hosts, hear my Prayer : Give Ear O God of Jacob : Selah. Thou art our Protector, behold *therefore* O God, and regard the Face of thine anointed. For one Day in thy Courts, is better than a thousand *without* : I *therefore* choose rather to attend at the Door, in the House of my God, than to dwell in the Tents of Wickedness. For the Lord God, is a Sun, and a Shield *unto me* ; the Lord will give Grace and Glory : He will not withhold any good, from those that walk uprightly. O Lord of Hosts ! happy is the Man *that* confideth in thee.

Vaidaber

Vaidaber Adonai el Mosheh lemer.

AND the LORD spake unto Mosheh, saying, Command the Children of Israel. and say unto them, My Offering, my Bread for my *Sacrifices* by Fire, a Savour agreeable unto me, shall ye observe to offer unto me in its due Season. And thou shalt say unto them, This is the *Sacrifice* by Fire which ye shall offer unto the LORD, Two Lambs of the *first* Year, without Blemish, for each Day, a continual Burnt-Offering. The one Lamb shalt thou offer (*) in the Mornings, and the second Lamb shalt thou offer between the two Evenings: And the Tenth Part of an Ephah of fine Flour, for a Fruit-Offering mingled with the fourth Part of an Hin of Oil of beaten *Olives*. A continual Burnt-Offering, *like* that made at Mount Sinai; a Savour agreeable, *even a Sacrifice* by Fire, unto the LORD. And the Libation thereof, a fourth Part of an Hin for the one Lamb; in the holy *Place*, pouring out the Libation of old Wine unto the LORD. And the second Lamb shalt thou offer between the two Evenings; as the Fruit-Offering of the Morning, and as the Libation thereof shalt thou perform *it*; a *Sacrifice* by Fire, a Savour agreeable unto the LORD.

Ve Arebab Ladonai.

AND the Offering of Jehudah and Jerusalem shall be pleasing unto the LORD, as in the Days of old, and as in former Years (y).

(*) Heb. Perform. (y) Mal. Ch. 3. v. 4.

Abbr

Above Tofshebe Beibebeba.

Happy are those, that dwell in thine House : For thy shall still continue to praise thee ; Selah. Happy the People with whom it is thus. Happy the People, whose God is the LORD.

P S A L M CXLV. *A Praise of David.*

Tebillab le David.

I Will exalt thee, O my God, the KING :
And I will bless thy Name for ever and ever.

Every Day will I bless thee, and I will praise thy Name, for ever and ever. Great is the LORD, and greatly to be praised : And his Greatness is unsearchable. Generation shall celebrate thy Works to the succeeding Generation : And thy mighty Acts shall they declare. Of the Honour and Glory of thy Majesty, and of the wonderful Things thou hast done, will I speak : And they shall declare the Power of thy tremendous Acts ; and thy Greatness will I relate. The Memorial of thine abundant Goodness, shall they all express, and sing of thy Righteousness. The LORD is gracious and merciful, delaying Anger, and of great Mercy. The LORD is good to all ; and his tender Mercies are over all his Works. All thy Works shall confess thee. O LORD ; and thy Saints shall bless thee. They shall declare the Glory of thy Kingdom, and speak of thy Power. To make known unto the Sons of Men his mighty Acts, and the Glory and Honour of his Kingdom. Thy Kingdom is an everlasting Kingdom, and thy Dominion is permanent throughout all Generations. The LORD upholdeth all that fall, and raiseth up all those that are bowed down. The Eyes of all wait with Hope upon thee, and thou givest unto them, their Food in its Season. Thou openest thine Hand, and satisfiest all Living with thy Bounty. The

The LORD is righteous in all his Ways, and merciful in all his Works. The LORD is nigh unto all them that call upon him, to all that call upon him in Truth. The LORD will grant the Desire of them that fear him: He will also hear their Cry, and will save them. The LORD preserveth all them that love him: But all the Wicked will he destroy. My Mouth shall speak the Praise of the LORD: (z) And all Flesh shall bless his holy Name for ever and ever. And *as for us* we will bless YAH, from henceforth and for evermore. HALELUYAH.

U-ba le Tzion Goel.

AND a Redeemer shall come unto Tzion, and unto those who turn from Transgression in Jacob, saith the LORD. And I declare this my Covenant with them, saith the LORD. My Spirit which is upon thee, and my Words which I have put in thy Mouth, shall not depart from thy Mouth, nor from the Mouth of thy Seed, nor from the Mouth of thy (a) latest Posterity, saith the LORD, from henceforth and for ever.

Ve-attab Kadosh.

AND thou art holy, inhabiting the Praises of Israel (b). And one called unto another and said, Holy, holy, holy, O LORD of Hosts! the whole Earth is full of his Glory. And they received *the Word*, one from the other, and said, Holy, in the Heavens of the Empyream, the Temple of his divine Presence; Holy upon the Earth, the Work of his Power; Holy for ever and ever, even for infinite Duration: *He is* the LORD of Hosts, the whole Earth is full of the Brightness of his Glory. And the Spirit lifted me up, and I heard behind me a Voice of great rushing, *that said*, Blessed be the Glory of the LORD from his Place. And the Spirit lifted me up, and I heard behind me a Voice of great rushing of

(z) Or, And let all Flesh bless, &c.

(a) Heb. The Seed of thy Seed.

(b) Ps. 22. v. 3.

those who praised and said, Blessed *be* the Glory of the LORD, from the Place, *which is* the Temple of his divine Presence.

The LORD shall have supreme Dominion for ever and ever. The Kingdom of the LORD is permanent for ever and ever, *even* for infinite Duration.

O LORD, the God of our Fathers, Abraham, Isaac, and Israel, preserve this, to incline the Thoughts of the Heart of thy People, and dispose their Hearts aright *to serve* thee. The LORD is merciful, *(c)* he forgiveth Iniquity, and will not destroy, and hath many Times averted his Anger; nor will he stir up all his Indignation: For thou O LORD *art* good, and forgiving; and of great Mercy, unto all that call upon thee. Thy Righteousness is; Righteousness everlasting, and thy Law is Truth. Thou wilt grant Truth unto Jacob, Mercy unto Abraham, which thou didst swear unto our Fathers, from ancient Times. Blessed *be* the LORD, *who* daily loadeth us *with Benefits*; *for be is* the God of our Salvation: Selah. The LORD of Hosts is with us; the God of Jacob is our Protector. Selah.

O LORD of Hosts, happy is the Man that placeth his Confidence in thee. O LORD save *us*, answer us, O KING, when we call upon thee. Blessed *be* our God, who hath created us for his Glory; and hath separated us from those that go astray, and hath vouchsafed us the Law of Truth, and hath planted amongst us eternal Life. May he open our Hearts in *the Knowledge* of his Law, and fix his Love and his Fear in our Hearts, to perform his Will, and to serve him with an upright Heart; that we may not labour in vain, nor produce Disorder *(d)*.

Be graciously pleased, O LORD, our God, and the God of our Fathers, *(e)* to enable us to observe thy Institutions, and thy Precepts in this World; and that we may obtain Merit and live, and inherit the Good, and the Blessing *reserved* for the Life of the World

(c) Heb. And he is merciful, he will forgive, &c.

(d) Heb. Nor beget unto Disorder. *(e)* Heb. That we observe.

to come: That *my Soul* may praise thee *in* Glory without ceasing: O LORD my God, for ever will I praise thee. The LORD was well pleased for his Righteousness Sake: He will magnify the Law, and make *it* honourable. And those who know thy Name will confide in thee; for thou hast not forsaken them that seek thee O LORD. O LORD our Lord, how glorious is thy Name throughout all the Earth! Be strong, and let your Hearts be encouraged, all ye that place your Hope in the LORD.

Kadish Leela.

Va-ani Tepbilati Lecha Adonai elb Razon.

AND I will address my Prayer unto thee, O LORD, in an acceptable Time: O God through thine abundant Mercy, answer me with *the* Truth of thy Salvation. *repeated.*

Then a Section of the Law, from the Parashab of the next Week, is read.

P S A L M XCII.

Mizmor Skir le-yem Hafsabbab:

A Psalm and Song for the Sabbath-Day.

IT is good to render Thanks unto the LORD, and to sing Psalms unto thy Name, O most high. To declare thy Benignity in the Mornings, and thy Faithfulness at Night, upon an *Instrument of ten Strings*, and upon the Psaltery: Upon the Harp with Meditation (*f*). For thou, O LORD hast made me glad with thy Work: I will joyfully sing of the Work of thine Hands. O LORD, how great are thy Works! thy Thoughts are very Deep. The ignorant

(*f*) Heb. Upon Meditation with the Harp.

Man

Man knoweth not, neither doth the Fool understand this ; *That* when the Wicked spring as the Grass, and all that do Iniquity flourish ; *It is*, that they shall be destroyed for ever. But thou, O LORD art *most* high for evermore. For behold thine Enemies, O LORD, for behold thine Enemies shall perish ; and all that do Iniquity shall be divided. But thou hast exalted my Horn like *that* of the Unicorn, anointing me with fresh Oil. Mine Eye hath also seen *Vengeance* on mine Enemies ; and (g) of the Wicked that rise up against me, shall my Ears hear *it*. But the righteous Man shall flourish like the Palm Tree, he shall grow like the Cedar in Lebanon. *The Righteous who are* planted in the House of the LORD, shall flourish in the Courts of our God. In old Age shall they still be fruitful ; they shall be healthy and flourishing. To shew that the LORD is upright : *He is* my Strength, and *there is* no Unrighteousness in him.

After the Law is returned, begin the Amidah at Adonai Sephtai, page 12 to, the God most holy, page 13.

Attah Ehad Ve-Shimcha Ehad.

THOU art one, and thy Name is one : And who like thy People Israel, is a Nation, singular in the Earth ? Thou hast vouchsafed unto thy People, an excellent Greatness, and a Crown of Salvation, *the* Day of Rest and Holiness : Abraham shall be glad, Isaac shall rejoice (b), and Jacob and his Posterity, shall have Rest thereon. A Repose of Love and Free-will, a Repose of Truth and Faithfulness, a Repose of Peace, Quiet, and Confidence ; A perfect Rest, in which thou art well pleased. May thy Children understand, and know, that their Repose is from Thee ; and for their Repose may they sanctify thy Name.

(g) Heb. On the, &c.

(b) Heb. Joyfully sing.

Then

*Then say, Eloheau Velohe Abothenu Retzeh, Page 14, to the End,
of the Amidah, Page 17.*

Tzidkatbecba Ke-barere El.

THY Righteousness is like the (i) mighty Mountains; thy Judgments, the great Deep: O LORD, thou savest Man and Beast: And thy Righteousness, O God, is (k) exceeding high, for thou hast done great Things; O God who is like unto thee? Thy Righteousness is an everlasting Righteousness, and thy Law is Truth.

Kadish Tithkabal:

P S A L M CXI.

HALELUYAH, I will confess the LORD with my whole Heart, in the Assembly of the Upright, and in the Congregation. Great *are* the Works of the LORD, and enquired *into* by all those who take Delight in them. Majestic and graceful is his Work, and his Righteousness is everlasting. He hath appointed a Memorial for his wonderful Acts: The LORD is gracious and merciful. He hath granted a Provision unto those who fear him: He will for ever have in Mind his Covenant. He hath made known unto his People the Power of his Works; giving unto them the Inheritance of the Gentiles. The Works of his Hands *are* Truth, and Judgment; *and* all his Ordinances are faithful, they are supported for ever and ever; *for* they are made in Truth and Rectitude. He sent Redemption unto his People, *and* hath commanded his Covenant *to be observed* for ever: Holy, and to be revered *is* his Name. The Fear of the LORD is the Beginning of

(i) Heb. Mountains of God. (k) Heb. Unto high.

Wisdom

S A B B A T H.

Wisdom. *it is a good Understanding, unto all those who perform them (D): His Praise continueth for ever.*

Kadiß Yeché Shelama Rabba, and Alenu le Shabeab Page 32.

END of the MINHAH of SABBATH.

S A B B A T H R O S H - H O D E S H, &c.

Upon the Sabbath preceding the new Month, the Hazan, after saying the Prayer for the Government and the Congregation; saith the following Prayer.

Yebi Ratzon milipbne Elohe Hashamaim.

MAY the God of the Heavens be graciously pleased to establish the Temple, and to restore therein his divine Presence, speedily, in our Days, and say ye Amen. May the God of the Heavens be graciously pleased to have Compassion upon our Refuge, and to withhold the Pestilence and the Destroyer, the Sword and the Famine, the Captivity and the Spoil from us, and from all his People Israel; and say ye Amen. May the God of the Heavens be graciously pleased continually to preserve unto us, all the wise Men of Israel, themselves, their Children, and their Disciples, in all Places wheresoever they dwell: And say ye Amen. May the God of the Heavens be graciously pleased to grant, that we hear, and be advertised of good Tydings; *even* the happy Tydings of Salvation and Comfort, from the four Corners of the Earth, and say ye, Amen.

(D) His Commandments, comprehended in the Fear of the Lord.

May

May he, who hath performed wonderful Things for our Fathers, and that redeemed them from Egypt ; may he redeem us *also*, and restore the Children to their own Borders. In an happy Sign may we have Rosh Hodesh on Day. May the Holy and Blessed One renew it unto us, and unto all his People Israel, in whatever Place they be ; for Good and for a Blessing, for Joy and for Gladness, for Salvation, and for Comfort, for Maintenance, and for Government ; for the hearing of good Things, and for happy Things ; for Rain in its Season, and for perfect Health ; and for a speedy Redemption ; and say ye Amen.

O R D E R of the H A L L E L.

THE BLESSING said before the Hallel of Rosh-Hodesh and H. H. of Pesah.

Blessed art thou, O LORD, our God, *the supreme* King of the Universe ; who hath sanctified us with his Commandments, and hath commanded us to read the Hallel.

THE BLESSING said before the Hallel of the Moadim and Hanucvah.

Blessed art thou, O LORD our God, *the supreme* King of the Universe ; who hath sanctified us with his Commandments, and hath commanded us to compleat the Hallel.

The H A L L E L.

P S A L M CXIII.

HALELUYAH, praise O ye Servants of the LORD, praise ye the Name of the LORD. Let the Name of the LORD be blessed from this Time forth and for evermore. From the rising of the Sun unto the going down thereof, the Name of the LORD is to be praised. The LORD is high above all Nations, his Glory is

is above the Heavens. Who is like unto the LORD our God, who hath exalted his Dwelling-Place? Who humbleth *himself* to behold *the Things that are* in Heaven, and in the Earth. He raiseth up the Poor from the Dust, *and* lifteth the Needy from the Dunghill. To place *him* with Princes, *even* with the Princes of his People. He causeth her that was barren in the House to become a joyful Mother of Children: HALELUYAH.

P S A L M CXIV.

WHEN Israel departed from Egypt, the House of Jacob from a barbarous People. Jehudah was his Sanctuary, and Israel his Dominion. The Sea beheld, and fled; Jordan was driven back. The Mountains skipped like Rams, *and* the little Hills like Lambs. What *beset* thee, O thou Sea, that thou fledest? Thou Jordan *that* thou wast driven back? Ye Mountains *that* ye skipped like Rams, *and* ye little Hills like Lambs? Tremble thou Earth at the Presence of the LORD, at the Presence of the God of Jacob. Who hath turned the Rock into a standing Water, the Flint, into a Fountain of Waters.

On the Moadim and Hanuccab add.

P S A L M CXV.

NOT unto us, O LORD, not unto us, but unto thy Name give Glory for *the Sake of* thy Mercy, *and* for thy Truth. Wherefore should the Gentiles say, where now is their God? But our God *is* in the Heavens: He hath done whatsoever he pleased. Their Idols *are* Silver and Gold, the Work of Mens Hands; They have Mouths, but they speak not; they have Eyes but they see not. They have Ears, but they hear not; they have Noses but they smell not. They have Hands, but they feel not; they have Feet, but they walk not: Neither do they speak through their Throat.

Throat. Like them, let those be who make them; *even* all that confide in them. O Israel, trust thou in the LORD: He *is* their Help and Shield. O House of Aaron, trust in the LORD, he *is* their Help and their Shield. Ye that fear the LORD, trust in the LORD; he *is* their Help and their Shield. *Thus far.*

THE LORD hath been mindful of us, he will bless *us*, he will bless the House of Israel, he will bless the House of Aaron. He will bless them that fear the LORD, both small and great. The LORD will increase you greatly, you, and your Children. Blessed *are* ye of the LORD, who hath made Heaven and Earth. The Heavens, *even the* Heavens *are* of the LORD: And the Earth hath he given unto the Children of Men. The Dead praise not the LORD, neither any that go down into Silence. But we will bless the LORD from this Time forth, and for evermore. HALELUYAH.

On the Moadim and Hannuccab add.

P S A L M CXVI.

I Love the LORD, because he hath heard my Voice, *and* my Supplications. Because he hath inclined his Ear unto me, therefore will I call *upon him* as long as I live. The Sorrows of Death compassed me, the Anxieties of the Grave got hold upon me; I found Anguish and Grief. Then I called upon the Name of the LORD, *saying*, O LORD I beseech *thee* deliver my Soul. Gracious is the LORD, and righteous: Yea our God is merciful. The LORD preserveth the Simple: I was brought low, and he saved me. Return unto thy Rest, O my Soul, for the LORD hath dealt bountifully with thee. For thou hast delivered my Soul from Death, mine Eyes from Tears, and my Feet from falling. I will walk before the LORD in the Land of the Living. I believed when I spake, I was greatly afflicted. I said in my Haste, all Men *are* Liars.

Thus far.

G

WHAT

WHAT shall I render unto the LORD, *for* all his Benefits towards me? I will take the Cup of Salvations, and call upon the Name of the LORD. I will pay my Vows unto the LORD, now in the Presence of all his People. Precious in the Sight of the LORD *is* the Death of his Saints. I intreat O LORD, for I *am* thy Servant; I *am* thy Servant, the Son of thine Hand-Maid: Thou hast loosed my Bands. I will offer unto thee the Sacrifice of Thanksgiving, and will call upon the Name of the LORD. I will pay my Vows unto the LORD, now in the Presence of all his People: In the Courts of the House of the LORD, in the Midst of thee, O Jerusalem. HALELUYAH.

P S A L M CXVII.

PRAISE ye the Lord, all ye Nations; praise him all ye People. For he hath greatly extended his Loving-Kindness towards us: And the Truth of the LORD *is* forever. (*m*). HALELUYAH.

P S A L M CXVIII.

RENDER Thanks unto the LORD, for *he is* good: For his Mercy *is* forever. Let Israel now say, that his Mercy *is* forever. Let the House of Aaron now say, that his Mercy *is* forever. Let them that fear the Lord, now say, that his Mercy *is* for ever. In Distress I called upon YAH; YAH answered me with Enlargement. The Lord *is* on my Side (*n*), I will not fear what Man can do unto me. The Lord taketh my Part (*n*) with those who help me: Therefore I shall see my *Desire* upon them that hate me. *It is* better to trust in the Lord, than to put Confidence in

(*m*) Or, Eternal.(*n*) Heb. For me.

Man.

Man. *It is* better to trust in the LORD, than to put Confidence in Princes. All Nations compassed me about: (*o*) But in the Name of the LORD, I will destroy them. They surrounded me, yea, they compassed me about: (*o*) But in the Name of the LORD, I will destroy them: They surrounded me like Bees, they are quenched as the Fire of Thorns: (*o*) For in the Name of the Lord, I will destroy them. O *Enemy*, thou hast thrust sore at me, that I might fall: But the LORD assisted me. YAH is my Strength, and (*p*) Song, and hath been my Salvation. The Voice of (*q*) Rejoicing and Salvation *is* in the Tents of the Righteous: The Right Hand of the LORD doth valiantly. The Right-Hand of the LORD is exalted: The Right-Hand of the LORD doth valiantly. I shall not die, but live, and relate the Works of YAH. YAH hath indeed chastised me: But he hath not given me over unto Death. Open unto me the Gates of Righteousness: I will go into them, I will praise YAH. This is the Gate of the LORD, the Righteous shall enter therein. I will praise thee, for thou hast heard me, and hast been my Salvation. The Stone *which* the Builders rejected, hath been the Head of the Corner. This was from the LORD, it *is* marvellous in our Eyes. This *is* the Day *which* the LORD hath made, we will rejoice, and be glad therein.

Anna Adonai Hoshiab Na. I beseech *thee*, O LORD, save now.

Anna Adonai Hatzlihab Na. I beseech *thee*, O LORD, grant now Prosperity.

Blessed *be* he that cometh in the Name of the LORD: We bless you from the House of the LORD. God *is* the LORD, and *it is* he that hath granted us Light; bind the Sacrifice, with Cords, to the very Horns of the Altar. Thou *art* my God, and I will praise thee; *Thou art* my God, I will exalt thee. Render Thanks unto the LORD, for *he is* good, for his Mercy *is* for ever.

(*o*) Heb. In the Name of the LORD: For I will cut them off.

(*r*) *That is*, the Object of my Song. (*s*) Heb. Song.

Yebalelucha.

ALL thy Works shall praise thee, O LORD our God; and thy Saints, and the Righteous who perform thy Will, and thy People, the House of *Israel*, shall all of them with Songs, gratefully confess, bless, praise, and adore thy glorious Name; for unto thee *is it* good to render Thanksgiving, and pleasant to sing Praise unto thy Name; for thou art God, from Everlasting unto Everlasting. Blessed art thou, O LORD the *supreme* King, adored with Praises. *Amen.*

For the Musaph of Sabbath and Rosh bodesh observe the Directions in Page 25, and instead of saying Le. Mosheh Tzivita, Page 26, say the following.

Attab Yatzartab Olamach.

THOU hast formed thy World from ancient Time, and completed thy Work upon the seventh Day: Thou hast elected us above all Nations, and favoured us above all Languages; thou hast also sanctified us with thy Commandments, and brought us near, O our King, unto thy Service: Thou hast declared thy great and holy Name unto us, and vouchsafed us, O LORD our God in Love, Sabbaths for Rest, and the Beginning of Months for Atonement. And forasmuch as we have sinned against thee, O LORD our God, and the God of our Fathers; Our City hath been destroyed, and our Sanctuary laid waste: Our Honour hath been carried into Captivity, and the GLORY, was removed from our holy Temple: And we are unable to bring before thee, the Offering; nor have we an High Priest to make Atonement for us. Be graciously pleased, O LORD our God, and the God of our Fathers, to conduct us, with Joy, unto our own Land, and again to plant us in our own Borders: And grant, that we there perform in thy Presence, the Offerings of our Duty; the continual *Sacrifices* according to their Order, and the additional *Sacrifices* according to their Institution. The additional *Sacrifices* of this Day of

of Rest, and this Day of Rosh-Hodesh; may we there perform and offer before thee, in Love, as it hath been thy good Pleasure to command, according to what thou hast written for our Observance, in thy Law, by the Hands of Mosheh thy Servant; as it is *there* said, And on the Sabbath Day, two Lambs of a Year old, without Blemish, and two Tenths of fine Flour, an Offering mingled with Oil, and the Libation thereof: *It is* the burnt Offering of every Sabbath, beside the continual burnt Offering, and the Libation thereof.

And in the Beginning of your Months, ye shall offer a burnt Offering unto the Lord; two young Bullocks, and one Ram, seven Lambs of a Year old, without Blemish. And the Fruit Offering thereof; and the Libations thereof *as is there* expressed; three Tenths for the Bullock, and two Tenths for the Ram; and a tenth for the Lamb, and Wine according to the Libation thereof, and a Kid for Atonement, and two Continuals, according to their Institution. Our God, and the God of our Fathers, renew unto us, this Month for Good, and for a Blessing, for Joy, and for Gladness, for Salvation, and for Comfort, for Maintenance, and Government, for the Remission of Sin, and for the Forgiveness of Iniquity: And may this Month be an End, and the Termination of all our Distresses: A Beginning and Introduction to the Redemption of our Souls; for thou hast made Choice of thy People Israel above all Nations, and appointed unto them, the Statutes of the Beginnings of Months. These who observe the Sabbath, and declare it a Day of Delight, the People who sanctify the seventh Day, shall rejoice in thy Kingdom: They shall be all satisfied, and enjoy Delight from thy Bounty. And *as for* the seventh Day, thou hast approved thereof, and sanctified it; the Desire of *all* Days didst thou name it. [A Memorial of the Work of Creation.]

Then say Elohenu Velohe Abothenu Retzeh, Page 14, to the End of the Amidah, Page 17.

The

The K A D I S H.

Tiibgadal Ve yitbkadasb Sbeneb Rabba.

MAY his great Name be magnified, may it be sanctified throughout the World, which he hath created according to his own good Pleasure; may he establish his Kingdom, and cause his Redemption to flourish; and hasten *the Advent of his Anointed*. While ye live, in your Days, and while all the House of Israel be living, speedily, even in Time, quickly coming; and say *ye, Amen*.

Yebe Sbeneb Rabba Mebarach. May his great Name be blessed, for ever and ever. And may all Praise, Glory, Exaltation, Eminence, Honour, Excellence, and Adoration, be ascribed unto his holy *and blessed Name*.

Leela.

Far exceeding all Blessings, Hymns, Praises, and
(*t*) Beatitudes, which are recited throughout the
World; and say ye *Amen*. (*u*)

Tiibkabal Tzelotbebon.

MAY the Supplications and Intreaties of all the House of Israel, be accepted in the Presence of their Father which is in Heaven; and say ye, *Amen*.

Al Israel ve al Rabbannin.

CRANT that *all* Israel, and the wise Men of Israel, with their Disciples, and their Successors, who make the holy Law their Profession, which are in this, and every other Place, may re-

(*t*) Chal. Comforts.

[*u*] This first Part is called Kadish Leela.

cciv

ceive Grace, Favour and Mercy, from the Presence of the Lord of Heaven and Earth; and say ye, *Amen*.

Yebe Spelama Rabba.

MAY there be abundant Peace from Heaven, with Life; Plenty, Salvation, Comfort, Deliverance, Health, Redemption, Pardon, Expiation, Enlargement, and Prosperity, *granted* unto us, and unto all his People Israel; and say ye, *Amen*. May God who maketh Peace in his high Places, through his Mercies, grant Peace unto us, and unto all Israel; and say ye, *Amen*.

*Al Hannisim, to be said Sabbath Hannuccah in the Modim,
Page 15.*

FOR the Miracles, and for the Redemption; for the mighty Acts, and for the Salvations; for the Wonders, and for the Consolations; which thou hast wrought for our Fathers, in those Days, and at this Time; in the Days of Mattityah the Son of Joseph the High Priest, Hasmonai and his Sons; when the wicked Kingdom of Grecia stood up against thy People Israel, to cause them to forget thy Law, and to make them transgress the Statutes of thy *holy* Will; and thou in thine abundant Mercies didst stand up for them, in the Time of their Distress; Thou didst contend for them, judge their Cause, and avenge them; thou didst deliver the Mighty into the Hands of the Weak, and many into the Power of a few; the Wicked into the Hands of the Righteous, the Unclean into the Hands of the Pure, and the Proud into the Power of those who observe thy Law; Unto thyself hast thou made a Name, great and holy in thy World; and unto thy People Israel didst thou grant a great Salvation, and Redemption as this Day; After this did thy Children come into the inner Part of thine House, and prepared thy Temple, and purified thy Sanctuary, and caused Candles to be lighted in thy holy Courts, and established these eight Days with

with Praise and Thanksgiving; and thou didst perform for them a Miracle and a Wonder: Wherefore we will with Thanks praise thy great Name. Selah.

For all which, &c. page 16.

Al Hannisim of Purim.

FOR the Miracles, and for the Redemption; for the mighty Acts, and for the Salvations; for the Wonders, and for the Consolations which thou hast wrought for our Fathers, in those Days, and at this Time. In the Days of Mordecai and Esther, in Shushan the Metropolis, when the wicked Haman stood up against them; and sought to destroy, to slay, and to cause to perish all the Jews, both young and old, the little Ones, and the Women, upon one Day, on the thirteenth of the Twelfth Month, *which is* the Month Adar, and their Spoil, for a Prey. And thou by thine abundant Mercies didst make his Council of no Effect, and destroy his Purposes: And didst return unto him his Recompence on his own Head, and they hanged him, and his Sons upon the Gallows: And thou didst perform for them a Miracle and a Wonder: Wherefore we will with Thanks praise thy great Name: Selah.

For all which, &c page 16.

END of the SERVICE of SABBATH ROSH-HODESH, &c.

MORNING

MORNING SERVICE of the MOADIM.

Nishmath col Hai, Page 1, to, the God most holy, Page 13,
then say.

THOU hast elected us before all *other* People, thou hast loved, and kindly regarded us, and exalted us above all *other* Nations (*/*): Thou hast sanctified us with thy Commandments, and brought us near unto thy Service O our King. Thou hast divulged thy great and holy Name unto us, and hast vouchsafed us, O LORD, our God, in Love, [*On Sabbath*] (Sabbaths for Rest, and) solemn Seasons for Gladness; Festivals and Times *appointed* for rejoicing: Even [*on Sabbath*] (this Day of Rest, and)

On Pesah. This Day of the Feast of Unleavened Bread, this joyful (*r*) Day of holy Convocation; the Time of our Liberty.

On Shebuoth. This Day of the Feast of Weeks, this joyful Day of holy Convocation; the Time of the Donation of our Law.

On Succoth. This Day of the Feast of Tabernacles, this joyful Day of holy Convocation; the Time of our Rejoicing.

On Shemini Atzereth. This eighth Day, the Feast of solemn Assembly; the Time of our rejoicing.

In Love, an holy Convocation; a Memorial of the Departure from Egypt.

(*r*) Heb. Good Day.

(*/*) Heb. All the Tongues, or Languages.

H

E. V. A

E. V. Ab. Yaaleb.

O UR God, and the God of our Fathers, most graciously grant, that the Memorial of us, of our Fathers, of Jerusalem thy City, of the Messiah the Son of David thy Servant, and of all the House of Israel thy People; may acceptably come before thee, and be heard, visited, and remembered with Favour: For *the obtaining* an happy (5) Deliverance, Grace, Favour, and Compassion, [*on Sabbath*] on this Day of Rest.

Pesah. On this Day of the Feast of Unleavened Bread.

Shebuoth. On this Day of the Feast of Weeks.

Succoth. On this Day of the Feast of Tabernacles.

Shemini Atzereth. On this eight Day, the Feast of solemn Assembly.

On this Day of holy Convocation; thereon to have Mercy upon us, and to save us. Remember us thereon, O LORD, our God, for Good, and visit us thereon with a Blessing, and save us thereon, to *the Enjoyment* of an happy Life. And by *thy* Word of Salvation and Mercies, spare us, be gracious unto us, have Mercy and Compassion upon us, and save us: For thou art God, the gracious and merciful King.

Ve basenu.

A ND vouchsafe us, O LORD, our God, the Blessing of thy solemn Seasons, unto Life, with Gladness and with Peace, as thou hast graciously (1) declared to bless us; even so bless us, Selah. Sanctify us with thy Commandments; grant us our Portion in thy Law, satisfy us with thy

(5) Heb. For Deliverance, for Good.

(1) Heb. As thou hast been favourable, and hast said to bless, &c.

Goodness;

Goodness ; cause our Souls to rejoice in thy Salvation, and purify our Hearts faithfully to serve thee : And grant us, O LORD, our God, to inherit, [*on Sabbath*] (in Love and Favour) with Gladness and with Joy, [*on Sabbath*] (Sabbaths, and) thine holy solemn Seasons. And may all Israel who sanctify thy Name, rejoice in thee. Blessed art thou, the LORD, who sanctifieth [*on Sabbath*] (the Sabbath,) Israel, and the appointed Times.

Rezeb. **G** Raciouſly accept, O LORD, our God, thy People Israel, and have Regard unto their Prayers. Restore the Service to the inner Part of thine Houſe: And ſpeedily accept the Burnt-Offerings of Israel, and their Prayers, with Love, and with Favour ; and may the Service of Israel thy People be ever well-pleaſing unto thee. And thou, O LORD, through thine abundant Mercies, kindly regard us, and accept us with Favour : And may our Eyes behold, thy Return unto Tzion with Mercy. Blessed art thou, the LORD, who will again reſtore his divine Preſence unto Tzion.

Then ſay, Modim, Page 15, to the End of the Amidah, Page 17: The Hallel, Page 39. Kadish Tithkabal. The Service before reading the Law. Page 18, &c. The Parashah and Haphtarah, for the Day, as hereafter directed. Hannoten, Page 20, &c. to my Law, forſake it not, Page 25.

Order of the Parashioth and Haphtaroth for Peſab.

First Day, if Sabbath, the 1st. Parashah, Exod. Ch. 12. v. 14: If on a Week Day, Ibid. v. 21, to the End of the Chapter. 2d. Parashah, Numb. Ch. 28. v. 16, to the End of v. 25. Haphtarah, Joshua Ch. 5. v. 2. to Ch. 6. v. 1, to which add, v. 27. Second Day, the 1st. Parashah, Levit. Ch. 22. v. 26, to the End of the 23d. Chap. 2d. Parashah as the first Day. Haphtarah, 2 Kings, Ch. 23. v. 1, to the End of v. 25. Sabbath of Hol hammoed. 1st. Parashah

1st. Parashah, Exod. Ch. 33. v. 12, to the End of the 26th v. of Ch. 34. 2d. Parashah, Numb. Ch. 28. v. 19, to the End of v. 25. Haphtarah, Ezek. Ch. 37. v. 1, to the End of the 14th v. Third Day, 1st. Parashah, Exod. Ch. 13. v. 1, to the End of v. 16. 2d. Parashah, as Sabbath Hol hammoed. Fourth Day, Parashah, Exod. Ch. 22. v. 25, to the End of v. 19 of Ch. 23. 2d. Parashah as the Day preceding. Fifth Day, 1st. Parashah, Exod. Ch. 34. v. 1. to the End of v. 26. 2d. Parashah, as the preceding Day. Sixth Day, 1st. Parashah, Numb. Ch. 9. v. 1, to the End of v. 14. 2d. Parashah, as the preceding Day. Seventh Day, 1st. Parashah, Exod. Ch. 13. v. 17, to the End of v. 26, Ch. 15. 2d. Parashah, as the preceding Day. Haphtarah, 2d. Sam. Ch. 22. v. 1. to the End of the Ch. Eighth Day, if Sabbath, Deut. Ch. 14. v. 22, if on a Week Day, Ch. 15. v. 19, to the End of the 17th v. of Ch. 16. 2d. Parashah, as the preceding Day. Haphtarah, Isaiah Ch. 10. v. 32. to the End of v. 6. Ch. 12.

Order of Parashioth and Haphtaroth for Shebuoth.

First Day, 1st. Parashah, Exod. Ch. 19. v. 1, to the End of the 20th Chap. 2d. Parashah, Numb. 28. v. 26, to the End of the Chap. Haphtarah, Ezek. Ch. 1. v. 1 to the End of the Chap. and the 12th v. of Ch. 3. Second Day, 1st. Parashah, as the 8th Day of Pesach. 2d. Parashah, as First Day preceding. Haphtarah, Habak. Ch. 2. v. 20. to the End of the Book.

Order of Parashioth and Haphtaroth for Succoth.

First Day, 1st. Parashah, Levit. Ch. 22. v. 26 to the End of the 23d. Chap. 2d. Parashah, Numb. 29. v. 12, to the End of v. 16. Haphtarah, Zachariah Ch. 14. v. 1. to the End of the Book. Second Day, Parashah as the preceding Day. Haphtarah, 1st. Kings Ch. 8. v. 2, to the End of the 21st v. Third Day, Parashah, Numb. Ch. 29. v. 17, to the End of v. 22. Fourth Day, Parashah, *Ibid.* v. 20, to the End of v. 25. Fifth Day, Parashah, *Ibid.*

Ibid. v. 23, to the End of v. 28. Sixth Day, Parashah, *Ibid.* v. 26, to the End of v. 31. Sabbath Hol hammoed. 1st. Parashah, *Exod.* Cb. 33. v. 12, to the End of v. 26 of Cb, 34. 2d. Parashah, according to the Day as above, Haphtarah, *Ezek.* Cb, 38, v, 18, to the End of the 16th v, of Cb, 39, Seventh Day, Parashah, Numb. 29, v, 29, to the End of v, 34.

Order of Parasioth and Haphtaroth, for Shemini Atzereth.

Eighth Day, Parashah, as the 8th. Day of Pefab, 2d, Parashah, Numb. Cb, 29, v, 35, to the End of v, 1, of Cb. 30. Haphtarah, 1 Kings Cb. 8. v. 54, to the End of the Chap Simba To rah 1st. Parashah, *Deut.* Cb. 33 v 1, to the End of the Book. 2d. Parashah, *Gen.* Cb. 1. v 1, to the End of v 3d of Cb 2d. 3d. Parashah as the 2d of the preceding Day. Haphtarah, *Joshua*, Cb. 1. v. 1. to the End of the 9th Verse.

M U S A P H of the M O A D I M.

Kadish Leela.

Adonai Sephatai, Page 12, to the Restorer of Life to the Dead,
Page 13, Kether, Page 25.

Attrab Kadosh. **T**HOU art holy, and holy is thy Name ; and the Saints shall incessantly adore thee :
Selah. For thou art God, the great and holy King. Blessed art thou, O LORD, the God most holy.

Attrab behartanu. **T**HOU hast elected us before all other People ; thou hast loved, and kindly regarded us, and exalted us above all other Nations : Thou hast sanctified us with thy Commandments, and brought us near unto thy Service, O our

our King. Thou hast divulged thy great and holy Name unto us; and hast vouchsafed us, O LORD, our God, in Love; [*on Sabbath*] (Sabbaths for Rest, and) solemn Seasons, for Gladness, Festivals, and Times *appointed* for Rejoicing: Even [*on Sabbath*] (this Day of Rest.)

On Pesah. This Day of the Feast of Unleavened Bread, this joyful Day of holy Convocation; the Time of our Liberty.

On Shebuoth. This Day of the Feast of Weeks, this joyful Day of holy Convocation; the Time of the Donation of our Law.

On Succoth. This Day of the Feast of Tabernacles, this joyful Day of holy Convocation; the Time of our Rejoicing.

On Shemini Atzereth. This eighth Day, the Feast of solemn vocation; the Time of our Rejoicing.
Assembly, this joyful Day of holy Con-

In Love, an holy Convocation; a Memorial of the Departure from Egypt.

E. V. Ab mippene Hattaenu galinu Meartzenu.

OUR God, and the God of our Fathers, by Reason of our Sins have we been carried away Captives from our own Land, and removed far distant from our own Country: That we are not able to go up, and to appear, and to worship before thee, in thy Temple, in the Dwelling-Place of thy Glory, in that great and holy House, upon which thy Name was called: Because of the Hand which hath been stretched out against thy Sanctuary. Be graciously pleased O LORD our God, and the God of our Fathers, most merciful KING, again to have Compassion upon us, and upon thy Sanctuary

Sanctuary, through thine abundant Mercies, and quickly to build it, and make the Glory thereof great. O our Father, our King, our God, manifest the Glory of thy Kingdom over us speedily; and shine forth and be exalted *in thy Dominion* over us, in the Sight of all Living: And gather our Dispersions from among the Gentiles, and assemble us that are scattered, from the extreme Parts of the Earth; and conduct us, O LORD our God, unto Tzion thy City, with cheerful Song; and unto Jerusalem, the City of thy Sanctuary, with everlasting Joy. We humbly intreat *thee*, O our God, that we may there perform in thy Presence, the Offerings of our Duty, the continual *Sacrifices* according to their Order, and the additional *Sacrifices* according to their Institution. *Even the additional Sacrifice [on Sabbath]* (the additional *Sacrifices* of this Day of Rest). [*On Pesah*] of this Day of the Feast of Unleavened Bread. [*On Shemoth*] of this Day of the Feast of Weeks. [*On Succoth*] of this Day of the Feast of Tabernacles. [*On Sbemini Atzereth*] of this eighth Day, the Feast of solemn Assembly; and of this joyful Day of holy Convocation, may we perform and offer before thee in Love, as it hath been thy good Pleasure to command; according to what thou hast written for our Observance, by the Hands of Moshesh thy Servant.

Elobenu Velobe Abothenu Melech Rahaman.

OUR God, the God of our Fathers, most merciful KING, have Compassion upon us: *Thou who art* the Good and the BENEFICENT, answer our Request (*u*). Return unto us, with the Multitude of thy Mercies, for the Sake of the Fathers, who performed thy Will: Build thine House as in the Beginning, establish thine holy Temple upon its Foundation, cause us to behold its Edification, cause us to rejoice in the Establishment thereof, and restore thy divine Presence therein. Restore the Priests to their Ministry, and the Levites to their Songs, and to their Psalms; and restore Israel

(*u*) Heb. Be sought after, or enquired of.

unto

unto their dwelling-Places : And thither may we go up, and appear, and worship before thee, on the three *appointed* Times of our Festivals, every Year. As it is written in the Law ; three Times in the Year shall all thy Males appear in the Presence of the LORD thy God, at the Place he shall choose : On the Feast of Unleavened Bread, and on the Feast of Weeks, and on the Feast of Tabernacles, and they shall not appear in the Presence of the LORD empty. Every Man as he is able (*w*) to give according to the Blessing of the LORD thy God, which he hath given thee.

Then say, Vchafenu and Retzeh, Page 50. 51, Modim, Page 15, to the end of the Amidah, Page 17. Col Israel, Page 27, to the end of the Service of Sabbath, Page 29.

M I N H A H of the M O A D I M.

The same as on the Sabbath, Page 30, to, your Hope in the LORD, Page 35. If on Sabbath, then say, Va-ani Tephilati, &c to no Unrighteousness in him, Page 36. The Amidah, as in the Morning, Page 49. After the Amidah, on Pesach say Ps. 107, on Shebuoth, Ps. 68, on Succoth Ps. 42 and 43, on Shemini Atzereth Ps. 33, and Aenu Leshabeab.

(*w*) Heb. As the Gift of his Hand.

E N D of the S E R V I C E of the M O A D I M.

M O R N I N G

MORNING SERVICE

OF

ROSH-HASHANAH.

*On the Morning of the First Day of Rosh-hashanah, the following
Petition is said before Nishmath col Hai.*

Elobai Al tedineni chemaali.

O My God, judge me not according to my Offence, nor to my Bosom mete, according to my Deeds. With thy Mercy, favour me, so shall I live: Nor chastise me, O God, according to my Demerits.

The Pride of my Soul, unto thee will I humble; and in my Grief, I will my Heart, not my Mantle, rend. Sick at Heart and afflicted, before thee do I stand, for my Transgression, the Greatness of my Wickedness, and my Folly. Disordered with Anguish, not with Wine, I am as nothing: Because my Feet have deviated from thy Path. What then shall I answer, and to whom shall I repair for Aid; in the Day of Judgment, to whom shall I flee; and who will be for me? My Sins glare me in the Face; they are before my Eyes; whithersoever I turn myself, I meet my Shame. Were my Neighbours to penetrate my Sins, they would take Flight, and remove far away from my Border. Impure of Heart, that *I am*, perverse and rebellious; my Heart within me *still* prone to every criminal Excess. As they rise in my Mind, I know them; I see them at my Right, and on my Left. As the

I
Chaff

M O R N I N G

Chaff driven to and fro, am I pursued and impelled; yet my sinful Inclination is neither humbled nor subdued. Unto thee, do I lift up mine Eyes, in my Supplications, O Lord; *and* when with Grief I sigh, hear my Complaint, and my Voice.

Thou art the Portion of my Inheritance, the Rock of my Power, and the Object of my Desire; my Confidence, my Strength, also, and my Might. Guide me, I beseech thee, in the right Path, before thee; and direct my Way. O pardon my Sins, and set aright my Heart, which, as a wandering Shepherd, hath gone astray. Answer my Groans, when I attend thy Gates; behold, O God, *my Contrition*, and heal my Sorrow and my Grief. Redeem me from my Iniquity, O thou Rock of my Excellence; my Protector in my Captivity, and humble State: Thou art Balm to my Grief, Gladness to my Heart within me, and my Joy, when in Sorrow and Mourning. Humble and prostrate, will I come before thee, without Strength, while I intreat thy Forgiveness. Behold, O Lord, that the Memorial of thee, is in my Heart, and in my Thoughts, both Day and Night. Have Regard, O God of Truth, unto my Prayer, and grant me thy Favour, and graciously accept my Offering of Praise. O guide me the Days, the Measure of my Time; and provide for me, the Days of my Continuance in the World. Have Compassion upon me, and grant me the Expiation of my Transgressions: And kindly Regard my Prayer, as thou didst *formerly* the Prayer of the pious and devout *Levites*. And at the Time when thou bringest those whom thou hast formed, into Judgment, O my God, judge me not according to my Offence.

Shophet col Ha-areiz.

O Judge of all the Earth, and which thou hast appointed to stand in Judgment *before thee*; I humbly intreat thee, to grant unto *this* afflicted People, Life and Favour: And substitute the Morning Prayer, *now offered up*, in Place of the Burnt Sacrifice;

crifice; *even* the Morning Sacrifice, which was the continual Burnt Offering.

O thou, who art clothed with Righteousness, and who alone, art the Possessor of every Perfection: Although we are destitute of good Works, *we beseech thee*, remember (a) those who Sleep in Hebron: And may they always arise for a Memorial before the LORD: *As* the Morning Sacrifice, which was the continual Burnt Offering.

O thou who art *ever* inclinable to extend Grace (b), disposing Man to Life eternal; incline thy People to *be Partakers* of that Grace; deal bountifully with them, so shall they live: (c) Imprint the Sign of Life, that it be on their Forehead continually; *at* the Morning Sacrifice, which was the continual Burnt Offering:

Do good in thy Favour unto Tzion, the Holy City; and grant Power and Honour, in thine House, unto *the Priests*, whom thou hast sanctified among us; *and* a splendid Light to the Son of Ishai, that it blaze with continual Brightness: *At* the Morning Sacrifice, which was the continual Burnt Offering.

Be strong, O my People, and let your Heart be encouraged in God, and in his Power: If you observe his Commandments with Diligence, he will forgive your Sins; and in Anger, remember Mercy. Earnestly seek the LORD, and his Power, seek his Presence continually: *At* the Morning Sacrifice, which was the continual Burnt Offering.

The Children of thy Servants, this Day *bumbly* repair unto thy Sanctuary, weeping for their Sins, and lamenting for their Iniquities; calling to Mind the Righteousness of their Ancestors; for them, O LORD, may they live: O remember them, and may they be always present before the LORD; *As* the Morning Sacrifice, which was the continual Burnt Offering.

Then say, Nishmath col Hai, page 1, *to*, who liveth eternal, Amen.
page 3.

(a) The Patriarchs. (b) To the Side of Mercy. (c) Heb. Write. *On*

On the second Day, Day of Rosh-HaShanah, the following Petition is said before Nishmath col Hai.

Adonai Yom lecha Eerochb Tehinnab.

20D. O LORD, the Day on which I offer up my Supplication, hear my Voice, *and give Ear* unto my Cry, O LORD. O LORD shew thy Power, and reveal thy Might, and be gracious unto me, O LORD. O LORD, my Heart within me is disquieted, and I faint, by Reason of my Distress, O LORD. O LORD, may my Memorial ascend before thee, for Good; remember and visit me, O LORD. O LORD, I will continually wait thy Salvation; with thy Favour, comfort me, O LORD. O LORD, thou hast formed me, thou art my Strength; and who besides thee is able to help me, O LORD. O LORD, may thy Mercies; be moved for me; and have no Regard unto my Sins, O LORD. O LORD, my Thoughts confess thy Unity; and my Soul faith, thou art my Portion, O LORD. O LORD, my Heart fainteth, by Reason of my Sorrow, and I pour out before thee, my Soul, O LORD. O LORD, YAH, hear *me*, for thy Name's Sake, and this Day, accept my Prayer, O LORD.

HE. O LORD, my Thoughts are in thine Hand, and the Secrets of my Heart, unto thee are manifest, O LORD. O LORD, heal my Griefs; open thine Eyes and behold, O LORD. O LORD, guide my Feet in the right Path; and I will, in the Congregation, praise thee, O LORD. O LORD, I will hope for thy Salvation, until thou *be pleased to* behold, and regard *me*, O LORD. O LORD, incline thine Ear unto my Cry, have Compassion, and give Ear unto me, O LORD.

VAV. O LORD, my God, I will attend thee; and my Heart longeth for thy Salvation, O LORD. O LORD, grant thy Servant Assurance for Good; and regard not my Sins, O LORD.

○

O LORD, how long shall thy Captive, be bound in the Dungeon of his Transgression, O LORD. O LORD, my Thoughts have assembled in my Heart, to confess thy Unity in its Distresses, O LORD. O LORD, in thee will I rejoice; O redeem the indigent One, from his Terrors, O LORD. O LORD, the *supreme* Lord of the World, upon thee will I wait; for thou art good unto all that wait upon thee, O LORD.

HE. O LORD, delay thine Anger, for the Good of him that earnestly attendeth thy Favour, O LORD. O LORD, I will pour out my Supplications; for *even* before I call upon thee, wilt thou answer, O LORD. O LORD, heal me for the Sake of thy Mercy; and command Health unto the sick Heart, O LORD. O LORD, I am sick of my Sorrows, and my Soul is sorely grieved *both* Day and Night, O LORD. O LORD, raise me up from the Deep; and restore Quiet unto thy Servant, O LORD.

Then say, Nishmath col Hai, page 1, to who liveth eternal, Amen, Page 3.

On the First Day of Rosh-hashanah, after Yisabach, the following Hymn is said.

Yede Raschim Nehlaschim:

THE Hands of the Indigent, although enfeebled, that they are unable to obtain their own Ransom; yet with their Spirit, and most fervent Prayer, will they early attend the Presence of their Creator: *This* People, *from others* separate, though daily impoverished; their Prayer, is nevertheless continually advancing in Sublimity, when they assemble in their Congregations, having the high Praises of God in their Mouth; to sanctify the holy One of Jacob, and the God of Israel.

Although

Although the Temple, and its magnificent Courts, have been destroyed, and the High Priest, with the sacred Habits is no more: Although the Vail, the Order of the Fire on the Altar, the continual, and additional Sacrifices *have ceased*; and the Incense, and the Propitiatory to make Atonement for Offences, are no more; there is nevertheless, a Godly Holiness in *Israel*, that it may be likened unto the Seraphim; and who, with all their Affliction in the Land of their Captivity, assemble themselves to praise God: and from one Power unto another, do the Children of Israel proceed, to sanctify the holy one of *Jaacob*, and the God of *Israel*.

In former Times thou hast been unto them, a forgiving God, and a Rock of Defence, raising their Standards above the Angels and Constellations; and from thine high Heavens by thy Name *YAH* didst thou vouchsafe them Protection; and appoint the angelic Orders for them in Arms. O now behold, how the Power of their King, and of their Hosts, is broken; and Strangers have dispossessed them, and inherited their Patrimony; as if there were no Children *left* in *Israel*, to sanctify the holy One of *Jaacob*, and the God of *Israel*.

Thy People (*d*) insnared, and in Bonds, seeking Liberty from the Oppression of proud and cruel Domination; intreateth thee, O *LORD*, who art her Strength, to deliver her from the Tyranny of the Haughty; and when thou fittest in Judgment, esteem not lightly the Merits of the ancient Fathers; and grant that the needy One, who waiting, early to offer *bis* Supplications unto thee, be visited with Mercy. Speedily revive the (*e*) Fathers with all the Dead, and be unto *Israel* as a Dew to refresh them, and to restore them Life, to sanctify the holy One of *Jaacob*, and the God of *Israel*.

Of *HIM* who is blessed in all the Hierarchies, inferior and superior: The Fire and Water, The Heavens and the Earth, which he hath suspended, *all* testify, how exalted, and how wonderful, is all

(*d*) Heb. A Swallow.

(*e*) The Age of his Fathers, and all his Dead. that

that he hath made: And his Servants, and the Sheep of his Fold, always attend his Judgment, upon the Day on which he visiteth the Children of his World, *when* all Iniquity shall shut her Mouth. And in (*f*) him shall all the Seed of Israel be justified, and shall glory.

Kadish Leela and Barechu, page 3, to who hath redeemed Israel 12, then the Amidah, page 65.

On the second Day of Rosh-Hashanah after Yistabach, the following Hymn is said,

Y A H Shmcha Aromimcha.

YA H is thy Name, I will exalt thee, nor will I conceal thy Righteousness: I heard with Attention, and believed: I will not enquire, nor will I tempt *the* LORD: For how shall what is formed of Clay, say unto his Creator, what doest thou? When I sought him, I found him a Tower of Strength, and a Rock of Defence; a resplendent Brightness, and a brilliant Light; without Vail or Eclipse. May he therefore be praised, glorified, exalted, and supremely adored.

The Heavens relate the Excellence of thy Glory, and the Strength of thy Power; when they rise, and when they set, and when they bow down, before thy divine Presence. The Angels also, proceeding through Flames of Fire, and Floods of Water, testify, and praise thee, O Creator of the human Speech; who supportest without Fatigue, and without Arms or Hands, the World below, the Worlds above, the *celestial* Animals, and the Throne of Glory. May he therefore be praised, exalted, and supremely adored.

And who with Words, can describe the Glory of him, who with his divine Architecture conceived the Heavens? *Of him* who liveth

(*f*) Isaiah Ch. 45. v. 25.

Eternal?

Eternal? That is concealed in the Sublimity of his exalted Residence; and *yet* in his gracious Love to him that was faithful in his House, he placed his divine Presence in his Tabernacle; where, were Pophetic Visions, to behold the Semblance of his Glory, but without any Similitude; nor is there any Dimension, or Limit to his Knowledge: What therefore was seen by his Prophets, was like the Majesty of a King, high and sublime. May he therefore be praised, glorified, exalted, and supremely adored.

Innumerable are the Acts of his Power; and who is it that is able to relate his Praise: Happy is the Man who hasteneth to commemorate the Immenity of his Power, and to place his dependence on God, who supporteth the World within its Bounds, and continually to glorify him: To be resigned to his Holy Will, and to confess that whatsoever he hath made, is a Manifestation of his own Glory. And that God hath appointed a Day, awful indeed, to judge the Actions of his Creatures. May he therefore be praised, glorified, and supremely adored.

Consult thyself, collect thy Thoughts, attentively consider the secret Recesses of thy Soul; and behold what thou art, from whence thy Being: Who hath well ordered thy Frame: Who hath inspired thee with Understanding: And by whose Power it is, that thou hast self Motion.

Carefully then attend unto the mighty Power of God; awake thy Glory, (*g*) and diligently enquire into his Works: (*h*) But beware, that thy Speculations do not aim at the Investigation of his DIVINE ESSENCE, when thou enquirest into the Beginning and End of Things; into the wonderful and concealed *Causes*. May he therefore be praised, glorified, exalted, and supremely adored.

Kadish Leela.

*And Barechu page 3, to who hath redeemed Israel, page 12.
The Amidah page 65.*

(*g*) i. e. thy Soul.

(*h*) Heb. But unto him stretch not thine Hand.

The

The AMIDAH.

Adonai Sepatai. O LORD open thou my Lips, and my Mouth shall declare thy Praise.

Baruch Attab. Blessed art thou, O LORD, our God, and the God of our Fathers: The God of Abraham, the God of Isaac, and the God of Jacob; the great God, powerful and tremendous, the *most* high God! Bountifully dispensing Benefits; the Creator of all Things: And who, remembering the Piety of the Fathers, will send a Redeemer to their Posterity for his Name Sake, in Love:

Remember us unto Life, O God the KING, who hath Delight in Life: *Vauchsafe* to write us in the Book of Life, for thine own Sake: O God of Life, the Living God, the King, the Supporter, the Saviour and Protector. Blessed art thou O LORD, the Protector of Abraham.

Attab Gibbor. THOU O LORD, art for ever powerful; thou restorest Life to the Dead, *and art* mighty to save: Causing the Dew to descend. Sustaining by *thy* Benevolence the Living, and by *thine* abundant Mercies animating the Dead; supporting those that fall, healing the sick, setting at liberty those that are in Bonds; and performeth his faithful Word unto those that sleep in the Dust. Who is like unto thee, O LORD most mighty, or who may be compared with thee, *the* King who killeth and again restoreth Life, and causeth Salvation to flourish? Who is like unto thee, most merciful Father, who remembereth his Creatures in Mercy unto Life; and art faithful to quicken the Dead? Blessed art thou, O LORD, the Restorer of Life to the Dead.

In the Repetition of the Amidah say the Kedushah, Page 13.

K

Attab

Attah Kadosh.

THOU art holy, and holy is thy Name, and *the* Saints shall incessantly adore thee; Selah. From Age to Age, *(i)* ascribe ye the supreme Dominion unto God: For he alone is *most* high and holy. And may thy Name, O LORD our God, be sanctified in *(k)* Israel thy People.

Ub-chen ten Pahderba.

AND herewith, extend *(l)* thy Fear, O LORD our God, over all thy Works, and thy Dread, over whatsoever thou hast created; and may all the *(m)* Creation fear thee, and all Creatures worship before thee, and become, all of them, one Body, to do thy Will with an upright Heart: For we know, O LORD our God, that thine is the Dominion *(n)*; *that* Power is in thine Hand, and Might in thy Right Hand, and thy Name is to be feared throughout the whole Extent of Being which thou hast created.

Ub-chen ten Cabod.

AND herewith, grant Glory to thy People, Praise to them that fear thee, a good Hope to them that seek thee, and Confidence *(o)* unto those who wait upon thee: Joy to thy Land, and Gladness to thy City; an happy Restoration *(p)* of the Kingdom of David thy Servant, and a splendid Light to the Son of Ishai thine anointed, speedily in our Days.

Ub-chen Tzadikim.

AND herewith, shall the Righteous behold and the Saints shall exult with Joy *(q)*. But Iniquity shall be silent *(r)*, and all Manner of Wickedness shall vanish as Smoke, when thou shalt remove the Dominion of Pride from the Earth.

(i) Heb. For Age and Age.

(k) Heb. Upon.

(l) Heb. Give.

(m) Heb. The Works.

(n) Heb. That the Dominion is before thee.

(o) Heb. Opening of the Mouth.

(p) Heb. Flourishing of the Horn.

(q) Heb. Song.

(r) Heb. Stop her Mouth.

Ve-timloch

Ve-limloch. **A**ND thou O LORD our God, *even* thou, shalt speedily reign over all thy Works, on Mount Tzion, the Residence of thy Glory, and in Jerusalem the City of thy Sanctuary : As it is written in thy holy Word, the Lord shall reign for ever, thy God O Tzion, throughout all (3) Ages. HALELUYAH.

Kadosh Attab. **T**HOU art holy, and thy Name is to be feared, and besides thee, there is no God : As it is written, And the Lord of Hosts shall be exalted in Judgment, and the God most holy, shall be sanctified in Righteousness. Blessed art thou, O LORD, the KING most holy.

Attab behartanu. **T**HOU hast elected us above (1) all other People, thou hast loved, and kindly regarded us, and exalted us above all other Nations : Thou hast sanctified us with thy Commandments, and hast brought us near unto thy Service, O our King : Thou hast divulged thy great and holy Name unto us, *and* hast vouchsafed us, O LORD our God, in Love, [*on Sabbath*] (this Day of Rest) this Day of the Memorial, this (u) joyful Day of holy Convocation, *even* this Day of (w) sounding the *Shophar*, [*on Sabbath*] (the Memorial of founding) in Love, an holy Convocation : A Memorial of the Departure from Egypt.

E. V. Ab. Yaaleb. **O**UR God, and the God of our Fathers, most graciously grant, that the Memorial of us, of our Fathers, of Jerusalem thy City, of the Messiah the Son of David thy Servant, and of all the House of Israel thy People, may acceptably come before thee ; and be heard, visited, and remembered, with Favour : For *the obtaining* an happy Deliverance, Grace, Favour, and Compassion : [*On Sabbath*] (on this Day of Rest) on this Day of the Memorial, *even* on this Day of

(1) Heb. For Age, and Age. (1) Deut. Ch. 7. v. 6. *ibid* Ch. 10. v. 15.

(2) Heb. Good. [w] Heb. Theruah, a particular Mode of blowing the *Shophar*, or the *Trumpet*, a Jubilation.

holy Convocation: Thereon to have Mercy upon us, and to save us. Remember us thereon, O LORD, our God for Good: And visit us thereon with a Blessing, and save us thereon, to *the Enjoyment of* an happy Life: And by *thy* Word of Salvation and Mercies, spare *us*, be gracious unto us, have Mercy and Compassion upon us, and save us: For thou art God, the gracious and merciful King.

E. V. Ab. Meloch.

OUR God, and the God of our Fathers, reign thou over the whole World in thy Glory, and be (*x*) exalted over all the Earth in thine Honour; and shine forth in the Excellence of thy supreme Power, over all the Inhabitants of thy terrestrial World: And may all the Creation (*y*) know that thou hast created it (*z*), and may all that hath Form (*a*) understand that thou hast formed it; and may all in whom is Life say, The LORD, the God of Israel had supreme Dominion, and in his Majesty he ruleth over all.

Kadeshenu.

Sanctify us through thy Commandments, grant us our Portion in thy Law; satisfy us with thy Goodness, cause our Souls to rejoice in thy Salvation, and purify our Hearts faithfully to serve thee: For thou, O LORD God art TRUTH, and thy Word, O our King, is Truth, and is permanent for ever. Blessed art thou, O LORD, the *supreme* King of all the Earth, who sanctifieth (*the Sabbath,) Israel, and the Day of the Memorial.

Retzeb.

GRaciously accept, O LORD our God, thy Prayers. Restore the Service to the inner Part of thine House: And speedily accept the Burnt-Offerings of Israel, and their Prayers, with Love and Favour. And may the Service of

(*x*) Or, Exalt thyself. (*y*) Heb. All that is made. (*z*) Heb. Made it.
(*a*) Heb. That is formed. * *On Sabbath add.*

Israel

Israel thy People, be ever well-pleasing *unto thee*. And thou O LORD, through thine abundant Mercies, kindly regard us, and accept us with Favour: And may our Eyes behold thy Return unto Tzion with Mercy. Blessed art thou, the LORD, who will again restore his divine Presence unto Tzion.

Modim. **W**E gratefully acknowledge that thou art the LORD our God, and the God of our Fathers forevermore: Thou art our Strength, the Support of our Life, and the Shield of our Salvation: (b) From Age to Age, will we render Thanks unto thee, and relate thy Praise: For our Lives ever in thine Hand, and for our Souls always (c) depending on thy Care: For thy miraculous Providence, which we daily experience; and for thy Wonders, and thy Goodness, which are at all Times, Evening, Morning, and at Noon, *exercised over us*. *Thou art* the Good, for thy Mercies never fail: *Thou art* the Merciful, for thy Loving-Kindnesses are without End; wherefore in thee have we always placed our Hope: For all which may thy Name, our King, be continually blessed, and highly exalted forevermore; and may all in whom is Life, gratefully confess thee: Selah. And *vouchsafe* to write all the Children of thy Covenant, unto a good Life. And may they in Truth, ever praise and adore thy great and holy Name: For Good is the God of our Salvation, and our Aid: Selah. O God the Good. Blessed art thou, O LORD, the Good is thy Name; and unto thee, is it agreeable to render the most grateful Praise.

In the Repetition of the Amidah, the Bircath Cohanim is said here.

Sim Shalom. **G**RANT Peace, Happiness, and thy Blessing, *with* Life, Grace, Favour, and Mercy unto us, and unto all Israel thy People: And bless us, O our Father,

(b) Heb. For Age and Age. (c) Heb. Which are deposited with thee.

even

even all of us together, with the Light of thy Countenance: For by the Light of thy Countenance, thou hast vouchsafed us O LORD our God, the Law, Life, Love and Favour, Righteousness, Mercy, Blessing and Peace: And may it please thee to bless us, and to bless all thy People Israel, with abundant Fortitude and Peace.

In the Repetition of the Amidah the Hazzan is to say.

Ve attem baddbekim.

AND ye that did cleave unto the LORD your God, are all of you alive this Day. This Day wilt thou strengthen us. This Day wilt thou bless us. This Day wilt thou make us great. This Day wilt thou set up the Standard to assemble us. This Day wilt thou grant us Honour. This Day wilt thou assemble us with an happy gathering. This Day wilt thou grant us Merit. This Day wilt thou renew our Life. This Day wilt thou grant us Grace. This Day wilt thou purify us from our Iniquities. This Day wilt thou rectify our Ways. This Day wilt thou compass us around *with Peace*. This Day wilt thou grant us a good Heart. This Day wilt thou deliver us. This Day wilt thou exalt us. This Day wilt thou grant us Subsistence. This Day wilt thou Crown us. This Day wilt thou Visit us with Life. This Day wilt thou justify us. This Day wilt thou draw us near *unto thee*. This Day wilt thou have Mercy upon us. This Day wilt thou hear our Prayers. This Day wilt thou write us unto Life. *Thus far.*

And grant that we, and all thy People Israel, be in thy Presence, remembered and written in the Book of Life, Blessing, Peace, and good Government, Salvation, Comfort and favourable Decrees, unto a good Life and Peace. Blessed art thou, the LORD, who blestest his People Israel with Peace. Amen.

May the Words of my Mouth, and the Meditation of my Heart, be acceptable in thy Sight, O LORD, my Strength, and my Redeemer.

Elohai

Elohai Neizor.

O My God, preserve my Tongue from Evil, and my Lips from speaking Deceit: *(d)* Enable me to be silent before those, who treat me with Contempt; and may my Soul be *bumble* as the Dust, unto every one: Open my Heart to *receive* thy Law, and may my Soul pursue thy Commandments: Speedily make of no Effect, the Devices of all those who rise up against me for Evil, and destroy their Machinations: Save me with thy Right Hand, and Answer me. May the Words of my Mouth, and the Meditation of my Heart be acceptable in thy Sight, O Lord, my Strength and my Redeemer. May God, who maketh Peace in his high Places, through his Mercies, grant Peace unto us, and unto all Israel. Amen.

When Rosh-Hashanah happens on Sabbath, Abinu Malkenu is not then said.

Abinu Malkenu en Lanu Melech ella Attab.

O UR Father, our King, We have no other King but thou *only*. Our Father, our King, Do *good* unto us for thy Name Sake.

Our Father, our King, Renew unto us, a good Year.

Our Father, our King, Cause all hard and evil Decrees, to cease from us.

Our Father, our King, Annul the Devices of them that hate us.

Our Father, our King, Abolish the Council of our Enemies.

Our Father, our King, Extirpate every Enemy and Adversary, from us:

Our Father, our King, Eradicate the Pestilence, the Sword, the Famine, and the Captivity, the Destroyer, and the Mortality, from the Children of thy Covenant.

Our Father, our King, Send perfect Health unto the Infirm of thy People.

Our Father, our King, Withhold the Mortality from thine Inheritance.

Our Father, our King, Remember that we are Dust.

(d) Heb. Let my Soul be silent.

Our

M O R N I N G

Our Father, our King, *Vouchsafe* to write us in the Book of good Lives.

Our Father, our King, *Vouchsafe* to write us in the Book of good Government and Subsistence.

Our Father, our King, *Vouchsafe* to write us in the Book of Redemption and Salvation.

Our Father, our King, Remember us with a goodly Memorial, from thy Presence.

Our Father, our King, Cause Salvation to flourish for us speedly.

Our Father, our King, Exalt the Kingdom of Israel thy People.

Our Father, our King, Exalt the Kingdom of thine anointed.

Our Father, our King, Reclaim us by perfect Repentance, before thee.

Our Father, our King, Hear our Voice, have Mercy and Compassion upon us.

Our Father, our King, Grant *our Request*, for thine own Sake, if not for us.

Our Father, our King, Accept our Prayers with Mercy, and with Favour.

Our Father, our King, Suffer us not to return empty from thy Presence.

Kadish Leela.

Teanu Ue-Teateru min Hasbamaim:

MAY you be answered, and your Request be granted from the Heavens : May your Invocation be accepted, may your Prayer be heard with Favour, and the Voice of your Supplication be answered : And may the LORD, our God, open unto us, and unto all Israel.

Saare Orab. The Gates of Light, the Gates of Love, the Gates of Blessing, the Gates of Redemption, the Gates of Wisdom, the Gates of Prosperity, the Gates of Liberality, the Gates of Merit, the Gates

Gates of Grace, the Gates of Mercy, the Gates of Goodness, the Gates of Reatitude, the Gates of Subsistence, the Gates of Understanding, the Gates of Instruction, the Gates of Pardon, the Gates of Comfort, the Gates of Expiation, the Gates of Assistance, the Gates of good Government, the Gates of Righteousness, the Gates of Fortitude, the Gates of perfect Healing, the Gates of Peace, the Gates of the Law, the Gates of Prayer, the Gates of Salvation, the Gates of Repentance; and may he remove from among you all Envy, Hatred, and Contention: And may he accomplish in you the Text that (*e*) saith, The Lord, the God of your Fathers, make you a Thousand Times so many more as ye are, and bless you, as he hath spoken unto you: And may you be written (*f*) in the Book of good Lives, even so may it be well-pleasing unto him, and let us say, Amen.

Tiikkabal Tzelotbekon.

On the first Day of Rosh-Hashanah, is said,

Lemaancha Elobai.

FOR thine own Sake, O my God, graciously accept a People who have early risen, to implore thy divine Presence, at the Morning Service. Hearken O Lord, grant *their Request*, and tarry not.

For thine own Sake, O my God, raise up from the Depths of (*g*) Distress, those who are satiated with Bitterness (*b*) and Misery, in their Dispersion and Captivity: Behold their Oppression and their Affliction; and regard not their Transgression, but incline thine Ear unto their Supplications, at the Morning Prayer. Hearken O Lord, grant *their Request*, and tarry not.

(*e*) That is written.
(*g*) Heb. The Sea.

(*f*) Heb. May he write you.
(*b*) Heb. Gall and Wormwood.
L For

For thine own Sake, O my God, grant us a Sign for Good, and have Compassion upon those contrite Souls, who thirst after the Waters of Salvation; and assemble the Out-casts, dispersed throughout all the Corners of *the Earth*; whose Skin, by Reason of the Multitude of *their* Sufferings, hath become very Black. (f)
Hearken O Lord, grant *their Request*, and tarry not.

For thine own Sake, O my God, may thy tender Mercies be moved; and from thine heavenly Abode, hear the Voice of thy People, who suffer thine Anger, thy Wrath, and thine Indignation; and by enduring thy Terrors, their Heart is become greatly depressed. Hearken O Lord, grant *their Request*, and tarry not.

For thine own Sake, O my God, have Compassion upon thine indigent *People*, and from their Sorrow, grant them Joy: By thy Council guide them, and wonderfully display thy Favour unto *them*: Spare we beseech thee, and be Merciful unto those who from their early Infancy, have been heavy laden with Adversity. Hearken O Lord, grant *their Request*, and tarry not.

On the Second Day of Rosh-Hashanah, is said.

Yaane Bebor Abotb.

ANSWER O God, for the Sake of the Purity of the Fathers, *their* Offspring, polluted with Sin, who tremble, and are amazed at the Attendance on the Day of Judgment: Thou wilt grant Truth unto Jacob, Mercy for *the Sake of* Abraham.

For the Sake of bim, who walked in thine Institutions at a very tender Age; whose Constancy held Firm in Trial, ten Times; unto whom thou didst shew Grace, and hadst Compassion upon him, as a Father hath Compassion upon *his* Children: O extend his Righteousness to his latest Posterity. Thou wilt grant Truth unto Jacob, Mercy for *the Sake of* Abraham.

(i) Job, Ch. 30. v. 39.

By

By five Precepts (*k*), the FATHER confereth Merit on his Children: O confer Merit on the Posterity of the Patriarch, by *the Observance* of those Precepts; that the desiring Nations may say, Happy is he, and happy his Posterity after him. Thou wilt grant Truth unto Jacob, Mercy for *the Sake of Abraham*.

The pious Fathers ascribed Greatness unto thee: O *display* thy Glory upon their Posterity; and appoint their Offspring among the mighty Ones of the Earth; and establish their Seed for a Blessing before them; and measure *the Reward* of their Labours, to the Bosom of their Children. Thou wilt grant Truth unto Jacob, Mercy for *the Sake of Abraham*.

Vouchsafe me, as this Day, the Reward of the Righteousness of my Ancestors: Grant me the same Lot and Portion with them in Glory (*h*): And may glad Tidings be proclaimed unto my People; *saying*, I will redeem them from the Power of the Grave; because that Abraham obeyed my Voice.

On the first Day of Rosh-Hashanah, two Sepharim are taken out, and the Service, as Page 18, beginning, is on Sabbath, Attah Horeta; if not, begin with Yehi Adonai Elohenu Imanu, to the Congregation of Jacob, Page 20. The first Parashah is in Gen. Ch. 21. v. 1. to the End of the Chap. with Kadish. The second Parashah, is in Numb. Ch. 29. v. 1. to the End of the 6th Verse, with Kadish. The Haphtarah, is in 1 Sam. Ch. 1. v. 1. to the End of the 10th Verse, of Chap. 2:

On the second Day of Rosh-Hashanah, two Sepharim are taken out, and the Service as directed the first Day. The first Parashah, is in Gen. Ch. 22. v. 1. to the End of the Chap. with Kadish. The second Parashah as the first Day, with Kadish. The Haphtarah, is in Jerem. Ch. 31. v. 2. to the End of the 20th Verse.

(4) Of Abstinence on the Day of Atonement. (1) Heb. *Is Lives.* *Here*

Here the Hazan is to say the Prayer for the King, and the Congregation. Page 20, 21.

Before blowing the Shopbar, the following (m) PIZMON is said.

Etb Sbaare Raizon.

AT the Time, when the Gates of the divine Mercy are open ; the Day on which, with Hands extended, I reverently approach thee, O God : Even on this Day of Judgment, I humbly intreat thee, to remember in my Favour, (n) Abraham, Isbac, and the Altar.

Be-aharib. At the tenth and last Trial, God said unto Abraham, That Son which was born unto thee, of Sarah, with whom thy Soul is thus in Love united, *I reclaim ;* arise and offer him unto me, for a pure Burnt Offering, upon the Mountain, where the divine Glory, shall unto thee appear, with Splendor shining. Remember Abraham, Ishac, and the Altar.

Amar Le-Sarab. Then unto Sarah, Abraham said, Thy beloved Isbac now grown up, is still uninstructed in the divine Service : I will go and teach him what God shall order for him. To whom Sarah ;--Proceed my Lord, but let it not be far : He replied, let thy Heart in God confide. Remember Abraham, Ishac, and the Altar.

Sbahar Ve-bischim. At the Dawn of Day, he arose early to proceed, and with him took, two of his young Men (o). On the third Day they attained the Place prescribed ; when he beheld a

(m) Or Poem.
the Altar.

(n) Heb. He that bindeth, he that was bound, and
(o) Heb. Young Men who were of the Unfaithful. See
subsequent Note.

Similitude

Similitude of Glory, Honour, and Majesty; where, making a Stand, he considered in what Manner, with Dignity to perform the divine Service. *Remember Abramam, Ishac, and the Altar.*

Yadeu Nearav. His young Men were carefully attending, when he called them, saying, have ye observed the Light sparkling at the Summit of Mount Moriah? They answered, nothing but Caverns do we see: He replied, here then remain; (*p*) for it is I and the Youth *only*, that must proceed to prostrate ourselves. *Remember Abramam, Ishac, and the Altar.*

Heieebu Sbenebem. They both proceeded to perform the divine Service; when Isbac, his Father thus addressed; ---My Father, the Fire and the Wood ready to be set in order, I see; but where, my Lord, is the Lamb, according to the Institution: Hast thou this Day forgot the divine (*q*) Command? *Remember Abramam, Ishac, and the Altar.*

Varazneb Abiv. To whom his Father, --Confide in the living God; for he will provide the Lamb for the Burnt Offering: Be assured, that whatsoever it pleaseth God, that will he do. Let us this Day, Oh my Son, erect before him a Throne; then shall the Sacrifice, and he that maketh the Offering, be both exalted. *Remember Abramam, Ishac, and the Altar.*

Dapbeku besbaare. At the Gates of Mercy they attended for Admittance: The Son willing to be made the Sacrifice, and the

(*p*) Heb. People compared to the Asis; which seems to have been inserted for the Sake of Verification, I have therefore omitted, and refer to the Text in Genesis, Ch. 22.

(*q*)

Heb. Thy Law.

Father

Father to make *him* the Offering; waiting on God, and their Confidence on the divine Mercy fixed: For those who confide in God, receive new Strength: They endeavoured in *that Dependence*, to be united in the divine and celestial Inheritance. *Remember Abraham, Ishac, and the Altar.*

Hebin Atze. He set in order the Wood for the Burnt Offering, with Strength and Spirit, and bound *Ishac*, as if binding a Lamb: Then it was, that the Light of Day, in their Eyes became as Night; and a Flood of Tears rushed down their Cheeks: The Eye in Bitterness weeping, but the Heart with Joy overflowing. *Remember Abraham, Ishac, and the Altar.*

Sihu Lo-Immi. Thus *Ishac*,--To my Mother relate, that her Joy hath departed: The Son she bear at Ninety Years, was devoted to the Fire, and to the Knife. Where, O where shall I seek for one to comfort her? Oh my Mother! Now it is in deep Distress I feel thy Weeping, and thy mournful Complaint. *Remember Abraham, Ishac, and the Altar.*

Mimmácheletb. My Speech falters, through Fear of the Knife. O my Father, I pray thee let it be Sharp, and the Cords wherewith I am bound, be made fast; and when the Fire hath consumed my Flesh, take with thee of my Ashes, the Remains; and unto Sarah say, this is a Savour of thy beloved *Ishac*. *Remember Abraham, Ishac, and the Altar.*

Vayebenu col. All the celestial Hierarchies of the divine Chariot were moved; the Ophanim and Seraphim voluntarily intreating for Mercy, and interceding with God, for this Chief of the Host of the People elect, saying, O grant a Redemption, and appoint

appoint a Ransom *for him*; nor let the World be deprived of so great a Light. *Remember Abraham, Ishac, and the Altar.*

Amar Le-Abraham. Then, God commanded Abraham; withhold thine Hand, nor execute the Blow on him, who is one of the three illustrious Lights: Return in Peace ye Angels of Mahanaim (r). This Day shall be meritorious to the Children of Jerusalem, on which I will yearly forgive the Sin of the Posterity of Jacob. *Remember Abraham, Ishac, and the Altar.*

Libritbecba Shecken. O Thou, whose Residence is the highest Heaven: Remember thy Covenant and thine Oath, to this afflicted and humbled Nation; and vouchsafe to hear the Sounding of *the Shopbar*, and the Jubilation; and unto Tzion say, the Time of Salvation is already come. Behold I send Yinon and Eliyah.

Adenai bekol Shopbar.

THE LORD with the (s) Sound of Shopbar, will publish Salvation, to assemble the dispersed Sheep of *the House of Israel*, at the coming of the Vision of Salvation. God hath exalted (t) himself with Jubilation. (u).

The LORD with the Sound of Shopbar, will cause a Voice to be heard from Heaven, upon the holy Mountain, and upon Jerusalem: Then shall the (x) Establishment of thy Right Hand, be (y) restored, as at the Beginning. God hath exalted himself with Jubilation.

(r) Mahanaim; alluding to Gen. Ch. 32. v. 2: (s) Heb. Voice.

(t) Pl. 47. v. 5. (u) I use the Word *Jubilation*, for the Hebrew *Terua*, to express a particular Sound of the Shopbar and Trumpet, or for a joyful Sound, and Shout of Joy. (*) Pl. 80. v. 15.

(y) Heb. Planted.

The

The LORD with the Sound of Shophar, will reveal the Period and Season, what Time he will Sound *the Shophar*, and go with Whirlwinds of the South: Then shall the Kingdom of Iniquity be destroyed. God hath exalted himself with Jubilation.

The LORD with the Sound of Shophar. Thou wilt found *it* on the Holy Mountain; thou wilt erect the Holy Temple, and cleave Mount Seir; and the fixed Stake shall be plucked up and removed. God hath exalted himself with Jubilation, the LORD with the Sound of Shophar.

Alab Elolim Bilbrua.

GOD hath exalted himself with Jubilation, the LORD with the Sound of Shophar. With Trumpets, and the Sound of Shophar, make a solemn Rejoicing, before the *supreme* King, the LORD. Blow *the Shophar* in the New Moon, at the Time appointed, on our solemn Feast Day; for it is a Statute for Israel, an Institution of the God of Jacob. All ye Nations Clap the Hand, make a solemn Rejoicing unto God with the Voice of singing. A Psalm of Thanksgiving: Let all the Earth make a solemn Rejoicing unto the LORD. Sing unto him a New Song; skilfully strike up the Musick with Jubilation. Let all the Earth make a solemn Rejoicing unto the LORD: Refound, cheerfully sing, and rejoice with Psalms. And the LORD will reveal himself over them, and his Arrow shall go forth as Lightning; and the LORD God, will Sound the Shophar, and go with Whirlwinds of the South. And it came to pass that the Sound of the Shophar increased and became very loud, Mosheh spake, and God answered him with a Voice. And it shall come to pass in that Day, that the great Shophar shall be sounded, and those who are ready to perish in the Land of Assiriah, and the Out-casts in the Land of Egypt, shall come and reverently adore the LORD, in the holy Mountain in Jerusalem. All ye Inhabitants of the Globe, and who dwell upon the Earth; when the Standard is set up *on* the Mountains, ye shall behold *it*, and when the Shophar is sounded shall ye hear, *He*

OF ROSH-HASHANA H.

He that bloweth the Shophar, is to say this Blessing.

BLESSED art thou, O LORD our God, the Supreme King of the Universe: (z) For that thou hast sanctified us with thy Commandments, and hast commanded us to hear the Sound of the Shophar.

The following Blessing is not said on the second Day, unless the first Day fall on the Sabbath.

BLESSED art thou, O LORD our God, the Supreme King of the Universe: (a) For that thou hast preserved us alive, hast supported us, and granted us to attain the present Time.

He shall then Sound.

TEKIAH, SHEBARIM, TERUAH, and TEKIAH. Three Times.
TEKIAH, SHEBARIM, and TEKIAH. Three Times.
TEKIAH, TERUAH, and TEKIAH. Three Times.

The Congregation shall then say,

Ashre Haam Yodee. **H**APPY the People who know Jubilation, of thy Countenance. In thy Name shall they rejoice all Day; and in thy Righteousness shall they be exalted: For thou art the Glory of their Strength, and in thy Good-Will, shall our Crown be exalted. For the LORD, is our Protector, and the Holy One of Israel, is our King.

*Then say Yehi Hafecha Adonai Aenu, Page 21. Psalm CXLV.
Page 22, to my Law, forsake it not.*

(z) Heb. Who hath sanctified us, &c. (a) Heb. Who hath preserved us alive, &c.

M

Kadish

MUSAPH of ROSH-HASHANAH.

Kadish Leela.

In the Repetition of the Musaph, the Hazan is to say,

Ohilab La El. **I** Will hope in God, I will implore in his divine Presence; I will earnestly request of him, *to grant me* Utterance (*b*), that I may sing of his Power in the Congregation of the People: I will, in Songs, relate his mighty Acts (*c*). The Dispositions of the Heart, are of Man; but Utterance (*b*) is from the LORD.

Adonai Sephtai, Page 65, *to a Memorial of the Departure from Egypt, Page 67. In the Repetition of the Musaph, after the Restorer of Life to the Dead, add Kether, Page 25.*

Elobennu Velobe Abotbennu Mippene Halaenu.

OUR God, and the God of our Fathers; by Reason of our Sins, have we been carried away Captives from our own Land, and removed far distant from our own Country; that we are not able to offer before thee, the Oblation; nor *have we* an high Priest to make Atonement for us. Be graciously pleased, O LORD, our God, and the God of our Fathers, most merciful KING; again to have Compassion upon us, and upon thy Sanctuary, through thine abundant Mercies; and quickly to build it, and make the Glory thereof great. O our Father, our King, our God, manifest the Glory of thy Kingdom over us, speedily; and shine forth, and be exalted *in thy Dominion* over us, in the Sight of all living: And gather our Dispersions from among the Gentiles, and assemble us that are scattered, from the extreme Parts of the Earth;

(*b*) Heb. Answer of the Tongue. (*c*) Heb. I will utter Songs for his Works.

and

and conduct us, O LORD our God, unto Tzion thy City, with cheerful Song; and unto Jerusalem, the City of thy Sanctuary, with everlasting Joy. We humbly intreat *thee*, O our God, that we may there perform in thy Presence, the Offerings of our Duty; the continual *Sacrifices*, according to their Order, and the additional *Sacrifices* according to their Institution: Even the additional *Sacrifices* of [*on Sabbath*] (this Day of Rest, and) this Day of the Memorial, and this joyful Day of holy Convocation. May we perform, and offer before thee, in Love; as it hath been thy good Pleasure to command, according to what thou hast written for our Observance, in thy Law, by the Hands of Moses, thy Servant.

Alelu Leshabeah. **I**T is our Duty to praise the Sovereign Lord of all, to ascribe Greatness unto him that hath formed *the World* in the Beginning; who hath not made us like those Nations, nor situated us like those Families of the Earth, nor allotted our Portion with the Multitude of those who worship empty Vanities, and make Supplication unto a God, which cannot save. But we reverently adore the supreme King of Kings, the holy and blessed One; who hath extended the Heavens, and laid the Foundations of the Earth: The Residence of whose Glory is in the Heavens above, and the divine Presence of his Power, in the highest Heavens. He is our God, and there is no other: Our King is TRUTH, and besides him there is none; as it is written in the Law: Know therefore this Day, and reduce *it* to thine Heart, that the LORD, he is the GOD in the Heavens above, and upon the Earth beneath, there is none else.

Obilah La El, Page 82.

Al Ken Nekavech Lach. **W**E will therefore wait upon thee, O LORD our God, speedily to behold in the Glory of thy Power, to remove *all* Impurities from the Earth; and that the Idols be entirely destroyed: To well order the World,

World, in the Kingdom of the Almighty; and that all the human Race, invoke thy Name: To reclaim unto thee all the wicked ones of the Earth; that all the Inhabitants of the Globe, may understand and know, that unto thee *only*, shall every Knee bend, and *by thy Name*, shall every Tongue swear: Before thee, O LORD our God, shall they bow down and prostrate, and ascribe Honour, to the Glory of thy Name, and all of them submit to thy Dominion, And thou shalt speedily reign over them for evermore: For thine is the Kingdom, and thou shalt reign throughout all Ages, for evermore in Glory; as it is written in thy Law, the LORD shall reign forever and ever. It is also said, he hath not beheld Iniquity in Jacob, nor hath he seen Perverseness in Israel; the LORD, his God is with him; and the Jubilation of a King, in *the Midst* of him: And it is said, And there was a King in Yeshurun, when the Heads of the People assembled themselves, together *with* the Tribes of Israel.

Ubdibre Kodshecha.

AND in thy holy Word it is written, saying, for unto the LORD appertaineth the Kingdom, and he hath Dominion over the Nations. It is also said, the LORD reigneth, he hath clothed *himself* with Majesty: The LORD hath clothed *himself* with Power, *wherewith* he hath girded himself. The World is also established, that it may not be moved. And it is said, lift up your Heads, O ye Gates, and be lifted up, O ye Doors of the Universe, that the King of Glory may enter. Who is the King of Glory? The LORD is Powerful and Mighty; the LORD is mighty in Battle. And it is said, lift up your Heads, O ye Gates, and lift *them* up, ye Doors of the Universe, that the King of Glory may enter. Who is this King of Glory? The LORD of Hosts, he *is* the King of Glory. Selah.

Ve al Yede Abadecha.

AND by the Hands of thy Servants the Prophets, it is written, saying, Thus saith the LORD, the King of Israel, and his Redcemer, the LORD ^{of}

of Hosts: I *am* the First, and I am the Last, and besides me, there is no God. And it is said, and Saviours shall come up in Mount Zion, to judge the Mount of Esav; and the LORD shall have the supreme Dominion. It is also said, and the LORD shall be King over all the Earth: In that Day, shall the LORD be one, and his Name one. And in thy Law, O LORD our God, it is written, saying; Hear O Israel, the LORD our God, the LORD, *is* one.

E. V. Ab. Melach. **O**UR God, and the God of our Fathers; reign thou over the whole World, in thy Glory, and be exalted over all the Earth, in thine Honour, and shine forth in the Excellence of thy supreme Power, over all the Inhabitants of thy terrestrial World. And may all the Creation know that thou hast created it; any may all that is formed, understand that thou hast formed it: And may all in whom is Life, say, the LORD, the God of Israel, hath *ever* reigned supreme, and his Kingdom (*d*) hath universal Dominion.

Kaddeshen. **S**ANCTIFY us through thy Commandments, grant Goodness; cause our Souls to rejoice in thy Law, satisfy us with thy our Hearts faithfully to serve thee: For thou, O LORD God, art Truth, and thy Word, O our King, is Truth, and is Permanent for ever. Blessed art thou, O LORD, the supreme King of (*e*) all the Earth; who sanctifieth [*on Sabbath*] (the Sabbath, and) Israel, and the Day of the Memorial.

Here Sound Tekia, Shebarim, Terua, Tekia. three Times.

(*d*) Heb. Hath Dominion in, *or*, over all.

(*e*) Heb. Over.

THIS

Hayom barab Olam. **T**HIS Day is that on which the World was conceived: This Day will he caue all the Creatures of the World to stand in Judgment, either as Children or as Servants: If as Children, have Mercy upon us, as a Father hath Compassion upon the Children: *And* if as Servants, our Eyes *are* fixed upon thee, until thou be gracious unto us, and bring forth our Judgment to Light, O most Holy.

Attah Zacher. **T**HOU hast in Mind (*f*) the Creation of the World; and judgest whatsoever was formed in antient Time: In thy Presence, all *Things* concealed are manifest, and the Multitude of hidden Things, which have been from the Beginning: For there is no Oblivion before the Throne of thy Glory, nor is there any Thing concealed from thine Eyes. Thou hast in Mind all Things which have been done; nor is there any Thing formed, that is hidden from thee: Every Thing is manifest and evident before thee, O LORD our God, distinctly viewing, and beholding, to the End of all Generations: When thou wilt produce the Decree and Memorial, for the Visitation of every Spirit and Soul, to bring to Remembrance many Actions, and a Multitude of secret Things, *as it were without End*: From the Beginning hast thou made this known, and revealed it in antient Times: *That* this is the Day to commemorate the Beginning of thy Works; a Memorial of the first Day: For it is a Statute for Israel, an Institution of the God of Jacob.

Ve al bammidinab. **A**ND concerning the several Countries, it is thereon decreed, which of them shall be visited with the Sword, which with Peace, which with Famine, and which with Plenty. And thereon shall the Creatures have their Visitation, to be remembered unto Life or Death. Who is it, that

(*f*) Heb. Thou, remembering.

is

is not judged as this Day? When the Memorial of whatsoever is done, cometh before thee: The Actions of every Person, and his Employment; the Intentions, the Habits of Man; the human Conceptions, and his Craftinels; *with* the Motives of Action in Man. Happy is the Man that forgetteth thee not, and the Son of Man who is strengthened in thee: For those who seek thee, shall never Stumble; nor shall those who confide in thee, be ever ashamed: For the Memorial of whatsoever is formed, cometh before thee; and thou lookest into the Actions of all of them: And thou didst also remember Noab, in Love; and visit him with the Word of Salvation and Mercy, when thou broughtest on the Waters of the Flood, to destroy all Flesh, because of the Wickedness of their Deeds: His Memorial therefore came before thee, O Lord our God, to Multiply his Seed, as the Dust of the Earth, and his Posterity as the Sand of the Sea; as it is written in thy Law, and God remembered Noab, and every living Creature, and all the Cattle which were with him in the Ark: And God made a Wind to pass over the Earth, and the Waters were asswaged. And it is said, and God remembered his Covenant with Abraham, with Israc, and with Jacob. And again it is said, and I have also heard the Groaning of the Children of Israc, because the Egyptians make them to serve: And I remembered my Covenant.

Udibre Kodshecha.

AND in thy holy Word it is written, saying, he hath appointed a Memorial of his wonderful Works; the Lord is Gracious and Merciful. And it is said, he hath granted a Provision unto those that fear him; he will for ever remember his Covenant. It is also said, and he remembered his Covenant in their Favour, and (g) repented according to the Multitude of his Mercies.

(g) When Repentance is attributed to God, it is only to express the visible Effects of his Mercy.

Ver.

Ve al Yede Abadecha.

AND by the Hands of thy Servants the Prophets, it is written, saying, go and proclaim in the Ears of Jerusalem, saying, thus saith the LORD, I have remembered for thee, the Kindness of thy Youth; the Love of thine Espousals, when thou didst follow me in the Wildernes, through a Land which had not been sown. And it is said, and I, *even* I will remember my Covenant with thee, as *it was* in the Days of thy Youth; and I will establish with thee an everlasting Covenant. It is also said, is Ephraim a Son, dear unto me? Is he a Child of Delights? For since I spake concerning him, I do still earnestly remember him. My Bowels are therefore moved for him; I will surely have Mercy upon him, saith the LORD.

E. V. Ab. Yotzeb.

OUR God, and the God of our Fathers; most graciously grant that the Memorial of us, and of our Fathers, of Jerusalem thy City, of the Messiah the Son of David thy Servant, and of all the House of Israel thy People, may acceptably come before thee, and be heard, visited, and remembered with Favour; for *the obtaining* an happy Deliverance, Grace, Favour, and Compassion, [*on Sabbath*] (on this Day of Rest) on this Day of the Memorial, *even* on this Day of holy Convocation; thereon, to have Mercy upon us, and to save us. Remember us thereon, O LORD our God, for Good; and visit us thereon, with a Blessing, and save us thereon, to *the Enjoyment of* an happy Life: And by *thy* Word of Salvation and Mercies, spare *us*, be gracious unto us; have Mercy and Compassion upon us, and save us: For thou art God, the Gracious and Merciful King.

E. V. Ab. Zetbrenu.

OUR God, and the God of our Fathers; remember us with a goodly Memorial before thee; and visit us with the Visitation of Salvation and Mercies, from the Heavens, *even* the Heavens of old: And remember in our Favour, O LORD our God, the Covenant, the Kindness,

Kindness, and the Oath, which thou didst swear unto Abraham our Father, at Mount Moriah; and the Ligation, wherewith he bound Isaac, his Son, upon the Altar, and suppressed his Tenderness, to perform thy Will, with an upright Heart: So may thy Mercies suppress thine Anger, and thy *tender* Mercies prevail over thine Attributes of *strict Justice*: And for the Sake of thy great Goodness, avert the Heat of thine Anger from thy People, from thy City, from thy Land, and from thine Inheritance; and accomplish unto us, O LORD our God, the Word which thou hast (*b*) *graciously* promised us, in thy Law, by the Hands of Moses, thy Servant, as it is *there* said: And I will remember unto them, the Covenant *with* the (*i*) Ancients, wherewith I brought them forth from the Land of Egypt, in the Sight of the Gentiles, to be their God; I am the LORD.

Ki zocher.

FOR thou hast in Mind, all Things forgotten, nor is there any Oblivion before the Throne of thy Glory: And the Ligation of Isaac, this Day remember in Favour of his Seed. Blessed art thou, the LORD, who remembreth the Covenant.

Here Sound Tekia, Shebarim, Tekia, three Times:

Hayom harath Olam, Page 86.

Attah nigleta. **T**HOU didst reveal thyself in the Cloud of thy them: From the Heavens didst thou cause them to hear thy Voice, and wast revealed unto them, in Splendors of Purity; and the whole World also, was agitated at thy Presence; and *all* Creatures *formed* in the Beginning, trembled because of thee; when thou didst manifest

(*b*) Heb. Made us to rely on.

(*i*) Heb. The First.

N

thyself,

thyself, O our King, upon Mount Sinai, to instruct thy People, *the* Law and Precepts: Thou didst also cause them to hear the Majesty of thy Voice, and thy holy Commandments from the Flames of Fire: In Thundrings and Lightnings didst thou reveal thyself unto them, and shine forth *in Glory* over them, with the Sound of the Shophar, as it is written in thy Law; And it came to pass on the third Day, as soon as it was Mornings, that there were Thundrings and Lightnings, and a heavy Cloud upon the Mountain, and the Sound of the Shophar (*k*) very loud; and all the People that were in the Camp, trembled. And it is said, And it came to pass, that the Sound of the Shophar increased (*h*) and became exceeding loud: Mosheh spake, and God answered him by a Voice. It is also said, And all the People beheld the Thundrings and the Lightnings, and the Sound of the Shophar, and the Mountain emitting Smoke; and *when* the People saw it, they removed, and stood afar off.

Vbdibro Kodsecha.

AND in thy Holy Word, it is written, saying, God hath exalted himself with Jubilation, the Lord with the Sound of Shophar. And it is said, make a solemn Rejoicing with Trumpets, and with the Sound of Shophar, before the *supreme* King the Lord. It is also said, Blow the Shophar in the New Moon, in the Time appointed, on the Day of our solemn Festival.

HALELUYAH, Praise God in his Sanctuary Praise him in the Expanse of his Power, Praise him for his potent Acts, Praise him according to the Excellence of his Greatness; Praise him with the sounding of Shophar; Praise him with the Psaltery and Harp; Praise him with Timbrel and Flute; Praise him with stringed (*m*) In-

(*h*) Heb. Very Strong.

(*m*) Or Harpsicord.

(*h*) Heb. Went and strengthened much.

struments

struments and Organ; Praise him with resounding Cymbals: Praise him with Cymbals of Jubilation: Let every Soul praise YAH. HALELUYAH.

Ve al Yede Abadecha. **A**ND by the Hands of thy Servants the Prophets, it is written, saying; And it shall come to pass in that Day, that the great Shophar shall be sounded; and those who are ready to perish in the Land of Assiyah, and the Out-casts in the Land of Egypt, shall come and reverently adore the LORD, in the holy Mountain, in Jerusalem. And it is said; All ye Inhabitants of the Globe, and who dwell upon the Earth; when the Standard is set up on the Mountains, ye shall behold; and when the Shophar is sounded, shall ye hear. And it is said; And the LORD will reveal himself over them; and his Arrow shall go forth as Lightning; and the LORD God will found the Shophar, and go with Whirlwinds of the South. May the LORD of Hosts protect them: May the LORD of Hosts protect you: May the LORD of Hosts protect us.

E. V. Ab. Tekang. **O**UR God, and the God of our Fathers, O Sound *the* great Shophar for our Liberty; and set up the Standard to assemble our Captivities; and accomplish unto us, O LORD our God, the Word *on* which thou hast made us to rely in thy Law, by the Hands of Mosheh thy Servant, as it is said: And on the Days of your Rejoicing, and on your appointed Festivals, and at the Beginning of your Months, ye shall blow with Trumpets, over your Burnt Sacrifices, and over your Peace Offerings: And they shall be unto you for a Memorial, before the LORD your God. I *am* the LORD your God: For thou *vouchsafest* to hear the Sound of the Shophar, and to regard *the* Jubilation; and there is none that may be compared unto thee. Blessed art thou the LORD, who heareth the Voice of *the* Jubilation of his People Israel, this Day with Mercies.

Here Sound Tekia, Terua, Tektia, three Times.

Hayom

Hayom harath *Page 86*, Retzeh, &c. *Page 68*, to and unto all Israel, Amen, *Page 71*. *Kadish Leela. Then sound. Tekia, Shebarim, Terua, Tekia.* Tekia, Shebarim, Tekia. Tekia, Terua, Tekia. And, Terua Gedolah. Teanu *Page 72*, Col Israel, *Page 27*, to I have nothing to fear, *Page 29*.

END of the MORNING SERVICE of ROSH-HASHANAH.

MINHAH OF ROSH-HASHANAH.

The Service is the same as the Minbah of Sabbath, Page 30, to your Hope in the Lord, Page 35. And if on the Sabbath, it is continued, as in Page 35, to no Unrighteousness in him, Page 36. The Amidah is the same as Page 65, and Abinu Malkenu, Page 71. And on the Sabbath, say Tzidkathecha, Page 37. without saying Abinu Malkenu. And after Kadish Tithkabal, says,

P S A L M LXXXI.

Lamnatzeah al Haggittith Le Asaph

To the Victor in Music upon the Gith. A Psalm of Asaph.

SING aloud unto God, our Strength, make a solemn Rejoicing unto the God of Jacob: Raise your Voice with Psalms; skilfully touch the Timbrel, the pleasant Harp, with the Psaltery. Blow the Shophar in the New Moon, at the (o) Time appointed, on the Day of our solemn Feast; for it is a Statute for Israel, an Institution of the God of Jacob. This he ordained in Joleph, for a Testimony, when he went forth through the Land of Egypt; where I heard a Language which I understood not, I removed

(o) Or Occultation, i.e., at the Change.

his

his Shoulder from the Burthen, his Hands were delivered from Slavery (*p*). Thou didst call, *O my People*, when in Trouble, and I delivered thee; I answered thee in the secret Place of Thunder; I proved thee at the Waters of Meribah. Selah. Hear *therefore*, *O my People*, and I will testify unto thee: *O Israel*, if thou wilt hearken unto me: Let there be no Strange God in thee, neither shalt thou Worship the God of an Alien. I am the LORD thy God, which brought thee forth from the Land of Egypt; *when I said*, open thy Mouth wide, and I will fill it. (*q*).

But my People would not hearken to my Voice, and Israel would not *confide* in me. I *therefore* gave them up to their own (*r*) Inclinations, that they might walk in their own Councils. *O that my People had obeyed me!* That Israel had walked in my Ways: I should soon have subdued their Enemies, and turned my Hand against their Adversaries. Those that hate the LORD, should have made a dissembled. Submission unto him: But *my People*, their Time should have been *bappy* for ever. He would have fed him also, with the finest of the Wheat; and with Honey out of the Rock, should I have satisfied thee.

Kadish Yche shelama rabba, and Alenu Leshabeab, Page 28.

(*p*) Heb. Pots.

(*q*) Declare thy Desire, and I will grant it.

(*r*) Heb. I let Them go in the Speculation of their Heart.

END of the MINH AH of ROSH-HASHANAH.

The Second Day the Service the same as the first, with the Differences mentioned in the Body of the Prayers.

END of the PRAYERS of ROSH-HASHANAH.

MORNING

MORNING SERVICE

OF

K I P P U R .

*On the Morning of Kippur, before Nishmath col Hai, say this
Petition of Ribbi Yehudah Ha Levy.*

Adonai negdecba col Taavati.

O LORD, thou knowest my whole Desire, although I with my Lips, do not express it: I humbly request thy Favour a Moment, if I *then* expire: And Oh that my Request were granted: I would commend my remaining Spirit into thine Hand; then go to Rest, and pleasing to me, would be my Sleep.

When I depart from thee, I find Death, while I yet live; and if unto thee I adhere, even in my Death, I have Life. But alas! I know not what Offering I shall bring, and how I shall worship, or what my Duty. Teach me, O LORD, thy Ways, and deliver me from the Bondage and Captivity of my Folly. Instruct me while I am able to humble myself *before thee*, and despise not my Affliction; before the Day *cometh*, in which I shall be a Burthen unto myself; and when one Part of me becometh a Weight unto the other: *Even before* I be depressed with old Age, and my Bones become corroded, that they be weary of supporting me; and that I remove to the Place where my Fathers have gone; and retire to Repose, in the Place of their Rest. I am in this World as a Sojourner

cr

er only; and have no other Inheritance therein, but the Grave. O LORD, my Youth hath hitherto been wasted in the Pursuit of Vanity. Oh when shall I, in pursuing Virtue, prepare for the Health of my Soul? The Vanities of the World, ingrafted in my Heart, detain my Attention from seeking *the Happiness* of my Hereafter. And how can I serve aright my Creator, while I am in Bonds to my Appetites, and a Slave to my Desires? Oh how can I so eagerly pursue the Grandeur of this World; when *perhaps* To-morrow, a Worm may be my Sister? And how can my Heart rejoice with the present Good, while I am uncertain whether it may be well with me To-morrow? The Days also, and the Nights are sure Pledges of the Total Consumption of my Flesh. The one Half of my Body is exhaled in Vapour, and the other Part *must be soon* reduced to *its Mother* Dust. Oh what *more* shall I say, when my Appetite pursueth me, as an Enemy, from my Youth, even to old Age; And what have I from Time, but thy Favour only? And if thou, *deignest* not to be my Portion, what availeth whatsoever I enjoy? *I humbly confess, that* I am destitute and naked of good Works, and that thy Righteousness alone, is my covering. But why should I prolong my Supplication and Request; when thou, O LORD, knowest my whole Desire?

A Permission of Ribbi Shelomoh Ben Gabirol.

Elohim Eli attab.

O God! thou art my God, I will early attend to implore thee, in the Congregation of thy peculiar Treasure: Thy Faithfulness will I make known, and relate thy Greatness: When I call, Oh answer me: The Day on which I arise in the Midst of thy Congregation, O LORD open thou my Lips, and my Mouth shall declare thy Praise.

O God ! thou art my God ; before thee, are *all* the Sins of my Youth manifest ; *wherefore* I tremble in Soul and Body, because of thy Terrors : When I call, Oh answer me ; the Day on which those who are in *Anguish and Perplexity*, earnestly desire thy Salvation, *when* the free spirited of the Nations are assembled,

O God ! thou art my God, who of thyself art clothed and adorned with Righteousness : Those that fear thee, have granted me Permission *to intreat for them* ; and I with Confidence diligently attended. When I call, Oh answer me ; the Day on which thou wilt subdue my Iniquity, and heal my Grief, may my Heart be perfect in thy Statutes, that I may not be ashamed.

O God ! thou art my God, preserve my Thoughts aright, that they lead me not astray, nor suffer my Lips to precipitate me into Errors. When I call, Oh answer me ; the Day on which my Griefs render me forgetful of thy Praise, *vouchsafe* to send thy Light and thy Truth, let them be my Guide.

O God ! thou art my God, on thee my Protector, and my Defence, will I fix my Hope ; instruct me, and grant me Fortitude, for I am without Strength. When I call, Oh answer me ; the Day *thou hast appointed*, to cleanse and to purify my Sin, create in me a pure Heart, O God, and renew in me a right Spirit.

O God ! thou art my God, thou that inhabitest the highest Heavens ! From the Depths will I implore thee, and cry aloud. When I call, Oh answer me ; the Day on which I am to declare unto the Congregation, who ardently request *thy Pardon*. Who knoweth, *but* God will turn and (*s*) repent ; and avert his

Anger ? O God ! thou art my God ; behold me here before thee, covered with my Offence : But if thou strictly regardest Iniquities, O Lord, who will be able to stand, who indeed ? When I call, Oh answer me : On this Day enter not into Judgment with me ; for behold in Iniquity was I shapen (*t*), and in Sin did my Mother conceive me.

(*s*) Jonah Ch. 3. v. 9. Vid. Note, Page 87. (*t*) Or educated.

OF K I P P U R.

O God ! thou art my God, thou hast anticipated the Remedy to the Offence, to guide me in the right Way : For thou hast prepared the Day of Expiation, thereon to incircle me with Favour : When I call, Oh answer me ; the Day on which thou wilt break asunder the Cords of Iniquity, wherewith I am bound ; wash me abundantly from my Iniquity, and purify me from my Sin.

O God ! thou art my God, my Thoughts earnestly desire to approach thee, *although* I am in Mourning, and humbled for my heinous Offences : When I call, Oh answer me ; the Day on which thou hast declared unto thy chosen People, take with you Words, and turn unto the LORD.

O God ! thou art my God, thy Congregation have purified their Hearts ; and those who adore thee, have abstained from Pleasure and Refreshment : When I call, Oh answer me ; the Day on which those who adhere unto thee adjust themselves, by afflicting the Soul. It is good for me that I have been afflicted, that I may learn thy Statutes.

O God ! thou art my God ; unto thee do we lift up our Eyes, and stand before thee, humbled and bowed down : When I call, Oh answer me ; the Day on which the most Secret and Dark Thoughts are brought to Light ; let us therefore lift up our Hearts, with our Hands, unto God in Heaven.

O God ! thou art my God ; most Merciful ! who art adored by the heavenly Seraphim, remember me and visit me, when I, in my Prayers implore thee : When I call, Oh answer me ; the Day on which I earnestly invoke thee in the Congregation of the Faithful, saying, the Soul of all living shall bless thy Name, O LORD.

Nishmath col Hai, Page 1, to, who liveth Eternal, Amen, Page 3. Then say the following Hymn of Ribbi Shelomoh Ben Gabirol.

MORNING

Sbinanim Shaaananim.

THE happy Angels, who with (x) sparkling Radiance flame, and their splendid Robes with resplendent Lustre shine, attend before the highly exalted Throne; and with Voice resounding, in Visions of Bliss, each other in Love animate, to ascribe Holiness unto God. Glorify the Lord, O ye powerful Angels, ascribe ye *Glory unto his Name.* (y)

Unto thee, O God, the superiour Hierarchies, who wait beneath thy permanent Throne; and the Arelim (z) and Hashmalim, incircled with Splendor of celestial Brightness, in four Hosts celebrate thy transcendent Praise: Some glorify, while others exalt thee with Harmony divine; these mighty Chiefs, their respective Stations, Day and Night attend. *Glorify the Lord, O ye powerful Angels, ascribe ye Glory unto his Name.*

The first Command of the divine Guard, at the Head of thy numerous Hosts, committed to the Charge of Michael the Prince, shine excellent Minister, with innumerable Chariots, hath its Station at thy Right: They all assemble and unite to enquire where is thy glorious Residence; and with the most reverential Adoration, before the Vail, they adore, and approach. *Glorify the Lord, O ye powerful Angels, ascribe ye Glory unto his Name.*

The second Host, *has its Standard* erected on the Left; and over this Host, and the Prince thereof, is Gabriel, with Vigilance attending, with Thousands of Seraphim, and strengthened by an exceeding great Host; some on this, and others on that Side, incircle thy most Holy Throne; being all formed of celestial Fire, girded with Fire, and riding on Horses of Fire (a). *Glorify the Lord, O ye powerful Angels, ascribe ye Glory to his Name.*

The third celestial Host, with trembling Voice, continue the divine Song, having Nuriel, the mighty Prince, for their Chief;

(x) Heb. Flame like Sparks of Fire.

(y) Ps. 29. v. 1, 2.

(z) Orders of Angels.

(a) Alluding to 2 Kings, Ch. 2. v. 2.

at whose joyful Shouts the whole Circuit of Heaven resounds; enquiring aloud, where is the Place of the ETERNAL, the Creator of Heaven and Earth, earnestly desiring, Day and Night, to enjoy the Vision, glorious and sublime. *Glorify the LORD, O ye powerful Angels, ascribe ye Glory unto his Name.*

The Angels crowned with Honour, bear Testimony of thee, in the fourth Host; and with Raphael, their Chief, celebrate thy Greatness with divine Hymns, and Songs of Praise; and ascribe the Glory of Strength and the Crown of Power, unto thee, O God. These four celestial Hosts, continually unite with Harmony and Love, to glorify thee in Song with Elegance sublime: For thou hast created and formed them with Powers, which exempt them from Fatigue and Sorrow. *Glorify the LORD, O ye powerful Angels, ascribe ye Glory unto his Name.*

These Heavenly Hosts of resurgent Splendors assembled; unto thee, with one accord joyfully Sing, and implore thy Mercy for a Nation burthened with Oppression and Violence; and with the most respectful Dread and Fear, adjust themselves; and with a mighty Voice, like that with Lightning, repeatedly unto thee, ascribe the most holy Adoration: One Saint answering another in Raptures of Joy; saying, let us in Holiness adore the God most holy. *One Saint answering another in Raptures of Joy; saying, let us in Holiness adore the God most holy.*

Kadish Leela.

And Barchai Page 3, to, who hath redeemed Israel, Page 12.

Then say,

The

M O R N I N G

The AMIDAH.

Adonai Sephtai. O LORD open thou my Lips, and my Mouth shall declare thy Praise.

Baruch Attab. **B**LESSED art thou, O LORD our God, and the God of our Fathers; the God of Abraham, the God of Isaac, and the God of Jacob; the great God, powerful and tremendous; the most high God; bountifully dispensing Benefits; the Creator of all Things; and who remembering the Piety of the Fathers, will send a Redeemer to their Posterity for his Name Sake, in Love. Remember us unto Life, O God, the KING, who hath Delight in Life: *Vouchsafe* to write us in the Book of Life, for thine own Sake: O God of Life, the living God, the King, the Supporter, the Saviour and Protector. Blessed art thou O LORD, the Protector of Abraham.

Attab Gibbor. **T**HOU O LORD, art for ever powerful; thou restorest Life to the Dead, *and art* mighty to save: Causing the Dew to descend. Sustaining by thy Benevolence, the Living, and by thine abundant Mercies, animating the Dead; supporting those that fall, healing the Sick, setting the Prisoners at Liberty, and performeth his faithful Word unto them that sleep in the Dust. Who is like unto thee, the Lord of mighty Acts, or who may be compared with thee, *the* King, who killeth and again restoreth Life, and causeth Salvation to flourish? Who is like unto thee, most merciful Father, who remembereth his Creatures in Mercy unto Life; and art faithful to quicken the Dead & Blessed art thou O LORD, the Restorer of Life to the Dead.

Attab Kadosh. **T**HOU art holy, and holy is thy Name; and the Saints shall incessantly adore thee, Selah: From Age to Age, ascribe ye the supreme Dominion unto God; for he alone is *most* high and holy. And may thy Name, O LORD our God, be sanctified in Israel thy People.

Ubr.

Ub-chen ten Pahdecba. **A**ND herewith extend thy Fear, O LORD our God, over all thy Works; and thy Dread over whatsoever thou hast created: And may all the Creation fear thee, and all Creatures worship before thee, and all of them become one Body, to do thy Will with an upright Heart: For we know, O LORD our God, that thine is the Dominion, *that* Power is in thine Hand, and Might in thy Right Hand; and thy Name, is to be feared throughout the whole Extent of Being, which thou hast created.

Ub-chen ten cabad. **A**ND herewith grant Glory to thy People; Praise to them that fear thee, a good Hope to them that seek thee, and Confidence unto those who wait upon thee; Joy to thy Land, and Gladness to thy City; an happy Restoration of the Kingdom of David, thy Servant, and a splendid Light to the Son of Ishai, thine anointed, speedily in our Days.

Ub-chen Tzadikim. **A**ND herewith, shall the Righteous behold and the Saints shall exult with Joy. But Iniquity shall be silent, and all Manner of Wickedness shall vanish as Smoke, when thou shalt remove the Dominion of Pride from the Earth.

Ve-timloch. **A**ND thou, O LORD our God, *even* thou, shalt speedily reign over all thy Works, on Mount-Tzion, the Residence of thy Glory, and in Jerusalem, the City of thy Sanctuary: As it is written in thy holy Word, The LORD shall reign for ever, thy God O Tzion, throughout all Ages. HAY-
LELUYAH.

Kadosh attab. **T**HOU art holy, and thy Name is to be feared, and besides thee, there is no God; as it is written, And the LORD of Hosts shall be highly exalted in Judgment; and the God most holy, shall be sanctified in Righteousness. Blessed art thou, O LORD, the King most holy.

Attah

Attah behartanu. **T**HOU hast chosen us before all *other* People; thou hast loved, and kindly regarded us, and exalted us above all *other* Nations: Thou hast sanctified us with thy Commandments, and brought us near unto thy Service, O our King: Thou hast divulged thy great and holy Name unto us, and hast vouchsafed us, O LORD our God, in Love; [*on Sabbath*] (this Day of Rest) this Day of Atonements, this Day of the Forgiveness of Iniquity; *even* this Day of holy Convocation, for Remission, Forgiveness, and Atonement; and thereon, to grant the Remission of all our Iniquities, in Love, an holy Convocation, a Memorial of *our* Departure from Egypt.

E. V. Ab. Mesh. **O**UR God, and the God of our Fathers, grant us the Remission of our Iniquities, [*on Sabbath*] (on this Day of Rest) on this Day of Atonements, on this Day of the Forgiveness of Iniquity, on this Day of holy Convocation; blot out, and cause our Transgressions to pass away from before thine Eyes; as it is said, I, *even* I, am he that blottereth out thy Transgressions for mine own Sake, and will not remember thy Sins. And it is said, I have caused thy Transgressions to vanish as a Vapour, and thy Sins as a Cloud: Return unto me, for I have redeemed thee. And again it is said, For on that Day he shall make Atonement for you, to purify you from all your Sins, before the LORD, and ye shall be clean.

E. V. Ab. Taath. **O**UR God, and the God of our Fathers, most graciously grant, that the Memorial of us, of our Fathers, of Jerusalem thy City, of the Messiah, the Son of David thy Servant, and of all the House of Israel thy People, may acceptably come before thee; and be heard, visited, and remembered with Favour: For *the obtaining* an happy Deliverance, Grace, Favour, and Compassion; [*on Sabbath*] (on this Day of Rest) on this Day of Atonements, on this Day of the Forgiveness

ness of Iniquity, *even* on this Day of holy Convocation; thereon to have Mercy upon us, and to save us. Remember us thereon, O LORD our God, for Good; and visit us thereon with a Blessing, and save us thereon, to *the Enjoyment* of an happy Life: And by *thy* Word of Salvation and Mercies, spare *us*, be gracious unto us, have Mercy and Compassion upon us, and save us: For thou art God, the Gracious and Merciful King.

E. V. Ab. Meloeh. **O** UR God, and the God of our Fathers, reign thou over the whole World, in thy Glory, and be exalted over all the Earth, in thine Honour; and shine forth in the Excellence of thy supreme Power, over all the Inhabitants of thy terrestrial World. And may all the Creation know that thou hast created it; and may all that is formed, understand that thou hast formed it; and may all (*b*) in whom is Life, say, the LORD, the God of Israel, hath *ever* reigned Supreme, and his Kingdom hath universal Dominion.

Kadeshbenu. **S** ANCTIFY us through thy Commandments, grant us our Portion in thy Law; satisfy us with thy Goodness, cause our Souls to rejoice in thy Salvation, and purify our Hearts faithfully to serve thee: For thou, O LORD God, art TRUTH, and thy Word, O our King, is Truth, and is permanent for ever. Blessed art thou, O LORD, the *supreme* King, who remitteth and forgiveth our Iniquities, and the Iniquities of his People Israel, and causeth our Offences, yearly to pass away: The *supreme* King of the whole Earth, who sanctifieth [*on Sabbath*] (the Sabbath, and) Israel, and the Day of Atonements.

Reizeb. **G** RACIOUSLY accept, O LORD our God, thy People Israel, and have Regard unto their Prayers: Restore the Service to the inner Part of thine House, and speedily accept

(*b*) Heb. That hath the Breath of Life, or Respiration in his Nose. — the

the Burnt Offerings of Israel, and their Prayers, with Love and Favour: And may the Service of Israel thy People, be ever well pleasing *unto thee*: And thou, O LORD, through thine abundant Mercies, kindly regard us, and accept us with Favour. And may our Eyes behold thy Return unto Tzion with Mercies. Blessed art thou, the LORD, who will again restore his divine Presence unto Tzion.

Modim. **W**E gratefully acknowledge, that thou art the LORD our God, and the God of our Fathers, for evermore: Thou art our Strength, the Support of our Life, and the Shield of our Salvation: From Age to Age will we render Thanks unto thee, and relate thy Praise: For our Lives ever in thine Hand, and for our Souls always depending on thy Care: For thy miraculous Providence, which is daily with us; and for thy Wonders, and thy Goodness, which are at all Times, Evening, Morning, and at Noon, *exercised over us*. *Thou art* the Good, for thy Mercies never fail: *Thou art* the Merciful, for thy Loving-Kindnesses are without End: Wherefore, in thee have we always placed our Hope. For all which, may thy Name, our King, be continually blessed, and highly exalted for evermore; and may all in whom is Life, gratefully confess thee: Selah. And *vouchsafe* to write all the Children of thy Covenant, unto a good Life. And may they in Truth, ever praise and adore thy great *and holy* Name: For Good is the God of our Salvation, and our Aid: Selah, O God the Good, Blessed art thou; O LORD, the Good is thy Name, and unto thee, is it agreeable to render the most grateful Praise.

Sim Shalom. **G**RANT Peace, Happiness, and *thy* Blessings, *with* Life, Grace, Favour and Mercy, unto us, and unto all Israel thy People: And blest us, O our Father, *even* all of us together, with the Light of thy Countenance; for by the Light of thy Countenance, thou hast *vouchsafed us* O LORD our God,

God, the Law, Life, Love and Favour, Righteousness, Mercy, Blessing, and Peace : And may it please thee, to bless us, and to bless all thy People Israel, with abundant Fortitude and Peace.

Ub-Sepber Hayim. **A**ND grant that we, and all thy People Israel, be in thy Presence, remembered and written in the Book of Life, Blessing, Peace, and good Government, Salvation, Comfort, and favourable Decrees, unto a good Life, and unto Peace. Blessed art thou, the LORD, who blestest his People Israel, with Peace. Amen.

Elobenu Velobe Abathenu Tabo.

OUR God, and the God of our Fathers, may our Prayer come before thee, and conceal not thyself from our Supplication : For we are not thus shameless of Face, and perverse (*c*), as to declare in thy presence, O LORD our God, and the God of our Fathers, *that* we are Righteous, and have done no Sin: Verily, we have sinned ; we, and our Fathers.

Asbannu. **W**E have offended, we have (*d*) prevaricated, we have been guilty of Rapine, we have spoken Slander, we have promoted Iniquity and Wickedness ; we have acted presumptuously, we have done Violence, we have invented Falsities, we have advised evil Councils, we have spoken Lies, we have scorned, we have rebelled, we have reviled, we have been refractory, we have committed Iniquity, we have have transgressed, we have caused Distress, we have acted perversely, we have done wickedly, we have corrupted ourselves, we have committed Abominations, we have erred, and led others astray ; and we have departed from thy Commandments, and from thy good Institutions, nor hath it availed us : And thou *art* just in whatsoever hath come :

(*c*) Heb. Hard of Neck.

(*d*) Or, have been Treacherous.

P

upon

upon us, for thou hast acted *according to Truth*, and we have done wickedly.

Mab nomar Lepbanecha.

WHAT shall we say in thy Presence, O thou who dwellest on high, or what Account shall we render before thee, O thou, whose Residence is the highest Heavens. Behold thou knowest all *Things*, secret or revealed: Thou knowest the Mysteries of the World, and the most hidden Secrets of all Living: Thou searchest all the recesses of the Breast, viewing the Reins and the Heart: There is nothing hid from thee, nor is there any Thing concealed from thy Sight.

Be graciously pleased, O Lord our God, and the God of our Fathers, to forgive us all our Sins, and to pardon us all our Iniquities; and grant us Remission and Forgiveness, for all our Transgressions.

Al Het, shehatanu lepbanecha.

FOR the Sin, which we have committed (*e*) against thee by Constraint.

For the Sin, which we have committed against thee, with *our* Free-Will.

For the Sin, which we have committed against thee, through Error.

For the Sin, which we have committed against thee, through Pride.

For the Sin, which we have committed against thee, in secret.

For the Sin, which we have committed against thee, in public.

(*e*) Heb. Sinned before thee.

Al

Al Hataim Sbe-anu Hayabin.

FOR the Sins, for which it is our Duty (f) *to bring the Sacrifice for Trespas.*

For the Sins, for which it is our Duty *to bring an Offering (g).*

For the Sins, for which it is our Duty *to bring the Sacrifice for Sin.*

For the Sins, for which we are (b) *liable to suffer the Punishment of Forty Stripes.*

For the Sins, for which we are *liable to suffer cutting off.*

For the Sins, for which we are *liable to suffer Death and cutting off.*

For the Sins, for which we are *liable to suffer Death, by the Hand of God.*

For the Sins, for which we are *liable to suffer the four Kinds of Death* inflicted by the Sentence of the Tribunal of Justice; *to say, Stoning, Burning, putting to Death with the Sword, and Strangling. For the Transgression of any Precept affirmative, or any Precept negative; whether Action be therein required, or not; as well those which are manifest unto us, as those which are not manifest unto us: As for those which are apparent unto us, we have already confessed before thee, O Lord our God, and the God of our Fathers: And such as are not manifest unto us, are all evident and clear before thee, O Lord our God: As it is said, The secret Things belong unto the Lord our God; and those Things which are revealed, are for us and for our Posterity for ever, to observe all the Words of this Law: For thou art he that forgivest Israel, and grantest the Remission of Sins, unto the Tribes of Yeshurun: And besides thee, we have none to grant us Remission and Forgiveness.*

(f) Heb. We are obligated.

(b) Heb. Obligated.

(g) Heb. Korban.

Elohai ad Shelo.

O My God ! before that I was formed, I was incapable, and now that I exist (*i*) as though I had not been formed, I am Dust while Living ; how much more so at my Death. Behold I am in thy Presence, O LORD my God, and the God of my Fathers, as a Vessel full of Shame and Dishonour. Be graciously pleased O LORD my God, and the God of my Fathers, *to enable me* that I Sin no more : And (*k*) the Sins which I have committed against thee, wash away through thine abundant Mercies ; yet not, O LORD, by Means of Chastisements.

Grant that the Words of my Mouth, and the Meditation of my Heart, be acceptable in thy Sight, O LORD, my Strength, and my Redeemer. May God, who maketh Peace in his high Places, through his Mercies, grant Peace unto us, and unto all Israel. Amen.

R E P E T I T I O N of the A M I D A H.

Adonai Sephatai, Page 100, *to*, the Restorer of Life to the Dead; *Ibid.*

Order of the Kedushab of Ribbi Yehudah Ha-Levy.

Ub chen, Nakdishach Melech.

And herewith, will we ascribe Holiness unto thee, O KING.
Repeated.

Le-Yossef Tebillotb. **U** N T O him that inhabiteth Praises, (*i*) unto him that rideth upon the highest Heavens, (*m*) Holy and blessed.

(*i*) Heb. Have been formed.
before thee.

(*l*) Ps. 22. v. 3.

(*k*) Heb. And what I have sinned
(*m*) Ps. 68. v. 4.

Aphude

Aptude Sbeß. **T**HE (*h*) *Seraphim* with Six *Wings* adorned, *ascribe* Holiness unto God (*o*) most holy and righteous; saying, Holy. The Nobles of the Earth *ascribe* Glory unto him, who hath created the utmost Limits of the Earth; saying, Blessed. Those who shine with (*p*) radiant Light, *ascribe* Holiness unto him, who hath formed them of Fire; saying, Holy. Those who have been proved by Fire, and by Water, who assert the divine Unity twice *daily*, *adore*; saying, Holy and blessed. Unto him, &c.

The bright Spheres with Voice of Psalmody celebrate his Praise, saying, Holy. Those who *are to be* redeemed without Price, with Unanimity and fervent Desire, *adore*; saying, Blessed. Those, who as in a Moment swiftly fly, *to perform his Word*, and instantly return, *ascribe Holiness*; saying, Holy. Those who ardently seek his Law, and bear Testimony, that there is none besides him, *adore*; saying, Holy and blessed. Unto him, &c.

The Hosts of Arelim, unto him, who is adored by the Mighty; *ascribe Holiness*; saying, Holy. The Posterity of the Patriarchs repeatedly celebrate thy Glory; saying, Blessed. And new *Hierarches*, every (*q*) Morning glorify thy Name, saying, Holy. And Israel, the Offspring of Kings, most reverently adore; saying, Holy and blessed. Unto him, &c.

Those who shine with splendid Lustre, *attending* the Presence of the glorious King, *ascribe Holiness*: saying, Holy. The Descendants of pure Ancestors, unto him who is supreme (*r*) above all Powers, *ascribe Glory*; saying, Blessed, Those who are formed of flaming Coals, a Multitude of Hosts, *ascribe Holiness*; saying, Holy. Those who are set at Liberty from Bondage, who are called the Inheritance, the Portion of the LORD, *adore*; saying, Holy and blessed. Unto him, &c.

(*n*) Isa. Ch. 6. v. 2.

Abominations. Prov. Ch. 6. v. 26.

(*q*) Heb. For the Mornings.

(*o*) Heb. Unto God, that hateth Six

(*p*.) Heb. With Fire.

(*r*) Heb. Powerful of the powerful.

Those

M O R N I N G.

Those who bathe in a River of Fire, resembling the *Expanse* in Brightness, *ascribe Holiness*; saying, Holy. Those who are immersed in the Purification of the Covenant, the Residue of them that have escaped, *adore*, saying, Blessed. The most precious *Spirits*, who with Glory fly, and speak with trembling Voice, *ascribe Holiness*; saying, Holy. A People singular among the Nations, and chosen from every other People (*f*), *adore*; saying, Holy and blessed.

The celestial Powers, unto him that inhabiteth the highest Heavens, *ascribe Holiness*; saying, Holy. Those who compose Hymns of Praise, *ascribe Glory*, unto him who is awful in Deeds; saying, Blessed. Those who adore in their Responses, *ascribe Holiness* unto him who is awful in Majesty above them; saying, Holy. Those who assemble in approaching, and in speaking ascribe Holiness, *adore*; saying, Holy and blessed. Unto him, &c.

Ub chen Ve-lach saaleb Kedushab, Ki attab Elobenu.

And herewith, unto thee shall Holiness be ascribed, for thou art our God.

Elobim el mi Amshileeba.

God, unto whom shall I compare thee, when there is none to equal thee: With whom shall I liken thee, when every Similitude is the Impression of thy Seal? Thou art exalted above all the Hierarchies of Angels, and elevated above all Thought. Whose Words can contain thee, or what Tongue is able to explain thee? Is there any Heart that can comprehend thee, or is there any Eye that may see thee? And with whom hast thou taken Council, that he might make thee understand, when there was no God formed (*t*) before thee? This World of thine beareth Testi-

(*f*) Heb. Daniels.

(*t*) Isaiah Ch. 43. v. 10.

mony

mony of thee ; that there is none besides thee. Thy Wisdom is displayed in all *Things*, and the Sign of thy Seal is manifest. Before that the Mountains were formed, and the Pillars of Heaven had Existence, thou didst exist God supreme, when there was neither Vallies nor Hights. Thou containest all Things, but they contain thee not ; and thou fillest all, but they fill not thee. The (*u*) Mind is held in Suspence from enquiring, and the Tongue wearied in explaining. The Thoughts of the Wise are amazed, and the Reflections of the Sagacious are suspended. Thou hast been called awful in Praises, but thou art exalted far above all Praise. Omnipotent ! how wonderful art thou ? Thou hast filled the Heavens and the Earth. *He is* profoundly Deep who can find him, exceedingly remote who can see him ? Thy Works are those which are enquired for ; thy Truth is also *found* in the Congregation of Saints. Thy Righteousness is that which is heard of, and thy Law that which is known. The approaching thee, is *indeed* nigh unto the Penitent ; but is very distant from the Perverse. The purified Souls have seen thee, and had no Want of the Luminaries. They also heard thee with their Understanding *only*, for their corporeal Hearing had ceased (*x*). They continually proclaim thy Holiness ; saying, Holy, Holy, Holy, O Lord of Hosts.

Adonai Tzebaoth. **T**HE Lord of Hosts, is the Name of the Glory of thy Kingdom : The Lord is One, is the Name of thy Divinity (*y*). The Immenstity of thy Kingdom, is not to be related or expressed ; nor may a second be joined to thy Divinity. And how many (*z*) Perfections *invisible to Mortals*, to be revered ; and how many visible Perfections, *seen by their Effects*. The Standards of the celestial Chariot, hast thou

(*u*) The Hearts.

(*x*) Heb. Their Ears were deafened.

(*y*) Divinity for the divine Essence.

(*z*) Heb. Faces to Faces Tremendous, and how many Backs to Backs, that are to be seen.

erected,

erected, for a Testimony, and for a Sign, that the Word is from the LORD of Hosts. *They are* all thy Servants, Ministers of the Presence, mighty in Power to perform thy Will: They are concealed from the Sight of thy Creatures; but are *Sometimes* visible to thy Prophets: They are called far and near, and without walking, make Speed and return: Their Paths also are the Paths of my God, *and* my King in the holy Place: The LORD is among them, *as in Sinai, even so* in the Sanctuary. They speak *indeed*, but by thy Permission; they also act, but *it is* by thy good Will: With this, those who hear their Words, declare that it is thou that speakest unto them.

Rosb Hammesbalab. **T**HE principal, is the first Dominion, and their Powers; and all the Hosts of Heaven, bearing their Arms: On them, did *the almighty Father* place everlasting Light; then was their Habitations filled with Peace and Bliss: From them proceedeth *a continual* Spring of Wisdom; and with them is found the Fountain of Life; where there is neither Obscurity or *(a)* Darkness; nor yet the Want of any Thing, or Death. Happy is the Man that is blended with them, to become Holy *(b)* in their Sanctity, at Morn and at Evening: Like David, to call upon his celestial Orders; *saying*, Bless ye the LORD, all his Angels.

Hammesbalab bessenitb. **T**HE second Dominion is the Hosts of Heaven, and the celestial Animals of the Chariot, *with* Surfaces full of Eyes; proceeding to the Right and to the Left, with hasty Steps, and returning; attending on high, at their several Stations: And the Ophanim arise to meet them; their most ardent Desire being also humbly to adore thy divine Majesty. The Standards of ten Thousands, a Multitude

(a) Heb. Shadow of Death.

(b) Or in like Manner as they are Holy.

of

of Hosts *appear*, being all of them wise and powerful in Deeds: Those who come after them, are the Sun and the Moon, each one earnestly pressing forward to its Place and Shining; with them all the Stars of Light, appointed unto many Dominations, and for Splendor, join; with these unite the Host of Heaven, and the Waters which are above the Heavens; seeking to perform the Ministry of his Dominion, every one according to his appointed Duty; neither do they meet with any Lett or Hindrance, nor is there among them any froward or perverse: One granting Permission to another, and each receiving Permission from the other. They with one accord joyfully sing, and lift up their Voice, in the Name of the LORD, the eternal God: And unto them did the Psalmist in his sacred Hymns, call; *saying*, Bless ye the LORD, all his Hosts.

Hammeßbalab Haßelßitb.

TH E third Dominion and the

Hosts thereof, is the Earth, and all that is upon it: The Expansions of the Air and Fire, with their several Productions, and the Seas, and all that they contain: The Issues of Fire, Hail, and Snow, from his Treasure; and the tempestuous Wind, that performeth his Command: The Streams of Water, which are at his Word (*c*) divided; and the (*d*) Cedars of Lebanon, which are by his Wisdom, adorned with Boughs: The Product of the Earth yielding Seed, and Trees for planting; and the Herbage of the Field, to satisfy the Cattle. He hath caused the Fish of the Seas abundantly to increase, together with the Whales thereof; and the several Birds of Wing, according to their Kind. Thou *hast set* the Table in order, and the Earth produced (*e*) Cattle, Reptiles, and terrestrial Animals; to deliver them all into the Hands of Adam, thy Substitute, whom thou didst appoint to

(*c*) Heb. Divide themselves.

(*d*) Heb. The Branches of Lebanon, by

his Wisdom, entwine themselves.

(*e*) Gen. Ch. i. v. 24.

rule over the Work of thine Hands; for that Kings should proceed from his Loins, a Kingdom of Priests, and an Host of Angels: For thou hast created them to praise thy holy Name, and called them forth, to glory in thy Praise: Thou hast been sanctified among them, and hast been glorified; and from the Mouth of Babes and Sucklings, hast thou founded Power. May the Name of the Glory of thy Kingdom, be exalted above all, from the Mouth of those who perform thy Service, and who are sent on thy Ministations: And herewith did the graceful Psalmist Sing unto his Creator; saying, Bless ye the LORD, all his Works.

Barechu Alonai. **B**LESS ye the LORD, in all Places of his Dominion: There is none Holy, like unto the LORD, for there is none besides him. Yeshurun who as the most Precious, he brought forth from among the vile; and conducted him through the Sea by the Hands of Mosheh, his Prophet: He also caused his Glory to descend unto the Sanctuary, *weibich be appointed the Place* of his terrestrial Residence, and made his Prophet to ascend unto the Clouds of his high Place. He hath inspired those who know him, with prophetic Influence, and poured out a liberal Spirit upon those who obey him. He guided them into the Rules of his well-ordered Service, that they might become like *Angels of the first Dominion: For as the ministring Angels, so they,* ascribe Holiness; and approaching, they present their Offerings of sacred Thanksgiving: They appease his Anger, and receive Forgiveness, and relate the Praises of the LORD. They also, like the Seraphim and Aurelim, with *their* Mantles infold themselves, and are likened unto the Taphsim and Hashmeim: With hasty Steps they assemble themselves, and ardently strive to walk with thee. They clothe themselves with Fear, and are covered with Shame; and earnestly endeavouring to serve thee, they adorn themselves. They hasten to praise thee, and keep not Silence, glorifying and ascribing Sanctity, and thrice repeating Holiness, unto God, who is glorified in the Congregation of Saints.

K E D U S H A H.

Nekdishack. **W**E will ascribe unto thee, O God, Holiness, Power and Glory, according to the Melody and mysterious Language of the holy Seraphim, who thrice repeating Holy, Praise thee: And thus it is written by the Hands of thy Prophet; and one called unto another, and said, Holy, Holy, Holy, O Lord of Hosts; the whole Earth is full of his Glory: *while those who arise to meet them, continue praising and saying, Blessed be the Glory of the Lord, from his Place; and in thy Holy Word, it is written; saying, The Lord shall reign for ever: Thy God, O Tzion, from Age, to Age. HALELUYAH.*

Attah Kadosh, Page 100, to, ye shall be clean, Page 102.

Elohemu Kelobe Aboshinu al saas Imanu Calab.

OUR God, and the God of our Fathers, when thou enterest into Judgment, make not an End of us: And (d) when thou takest Account of *our Actions*, erase not our Name from thy Book. When thou approachest to examine *the Chastisement we deserve*, may thy Mercies prevail over thine Anger; and (e) when we appear before thee in our own Poverty, clothe us with thy Righteousness. Our Father, when we cry unto thee, grant our Salvation through *our Intreaties*; and again restore the Tents of him who was perfect (f), behold his Cities are become desolate: O remember thou hast said, *that the Testimony should not be forgotten by his Posterity*: Make manifest the Mysteries of the Law; and reveal thy secret Council unto thine instructed. Grant O

(d) Heb. When Reproof cometh before thee.

thou beholdest the Poverty of *our Works*, bring near Righteousness from thee.

(f) Jacob the Patriarch.

(e) Heb. When

LORDS

LORD, that the great Senate be *again* complete. YAH acknowledge those who know thee, and reduce those who know thee not; when thou wilt restore the Prisoners of the Hope unto the Fortrefs of Tzion.

Elobenu Velobe Aborbenu Tabo:

OUR God, and the God of our Fathers, may our Prayer come before thee, and conceal not thyself from our Supplication: For we are not thus shameless of Face, and perverse, as to declare in thy Presence, O LORD our God, and the God of our Fathers, *that* we are righteous, and have done no Sin: Verily, we have sinned; we, and our Fathers.

Asbamnu. **W**E have offended, we have prevaricated, we have been guilty of Rapine, we have spoken Slander, we have promoted Iniquity and Wickedness; we have acted presumptuously, we have done Violence, we have invented Falsities, we have advised evil Councils, we have spoken Lies, we have scorned, we have rebelled, we have reviled, we have been refractory, we have committed Iniquity, we have transgressed, we have caused Distress, we have acted perversely, we have done wickedly, we have corrupted ourselves, we have committed Abominations, we have erred, and led others astray; and we have departed from thy Commandments, and from thy good Institutions, nor hath it availed us: And thou *art* just in whatsoever hath come upon us, for thou hast acted *according to* Truth, and we have done wickedly.

Asbamnu miccol Am. **W**E have offended more than any *other* People; we are more ashamed than any *other* Nation: Joy hath departed from us, and our Heart is grieved by Reason of our Sins. Our Desire hath been frustrated, and our Glory hath ceased. Our holy Temple hath been destroyed for

for our Iniquities: Our Palace hath become a Desolation: The choicest of our Land *hath been given* to Strangers; and our Strength unto Aliens. Nevertheless we have not yet returned from our Error: How then shall we be thus Shameless of Face, and perverse, as to declare in thy Presence, O LORD our God, and the God of our Fathers. *that* we are righteous and have done no Sin: Verily, we have sinned, we, and our Fathers.

The great Confession of Rabbenu Nissim, head of the Academy of Babylon.

Ribbono shel Olam.

LORD of the World! before (g) my Confession, I have not *the* Mouth to speak, nor have I *the* Confidence to lift up my Head: For my Iniquities, *as a Flood*, overwhelm me, and as an heavy Burthen, are too Weighty for me; and my Transgressions are more than can be counted, and my Sins exceed Enumeration. I humbly confess before thee, O LORD my God, and the God of my Fathers; with Incurvation of the Head and the Body, with Humility of Spirit, with Debelitation of Strength, with a broken Heart, bowed down, kneeling, and prostrate; in Dread, in Awe, in Fear, in trembling, in Terror, and in Grief: For the Sins, for the Iniquities, and for the Transgressions, which I have committed against thee, O LORD my God. I will in thy Presence, O LORD my God, relate some Part of my evil Doings, of my corrupt Ways, and base Actions: To make a full Confession of them all, is *to me*, impossible; nor am I able to discover or specify them; neither have I the Power to sum them up; nor am I of myself, sufficient to implore Pardon, Forgiveness, and Expiation for them. What am I? Or what is my Life? I am *but* Vanity and Emptiness, Dust and Ashes; a *vile* Insect, a Worm! I am greatly ashamed of my Sins, my Iniquities fill me with Dishonour, and my Trans-

(g) Heb. Before all my Words.

gressions

MORNING

gressions cover me with Confusion: And if I should come to specify them, to sum them up, and to explain them, the Season would fail, but they would not have an End; neither have I Utterance *sufficient* to confess them; my Iniquity is greater than I can bear, and my Transgressions exceed Enumeration: I am covered with Shame and Dishonour, as a Thief when he is detected.

Ribbono shel Olam. **L**ORD of the World! if I were to come and to explain them, the Season would fail, but they would not have an End. For which of them shall I request? For which of them shall I make Confession? And for which of them shall I implore Pardon, Forgiveness, and Expiation? For *my Sins* in the general, or seperately? For secret *Sins*, or for those openly committed? For former, or for recent *Sins*? For the new, or for the old? For the hidden, or for the known *Sins*? For those which I remember, or for such as I have forgot? I am very sensible that *I have lived* without Law or Precept; without Knowledge, Understanding, Righteousness or Purity; without Piety, or Rectitude of Heart: But I am foolish and not knowing, Ignorant and not Intelligent, a Violator of the Property of others, and not faithful; guilty and not innocent, wicked and not righteous, an evil Doer and not good; nor have I performed any good Actions.

Abal Assanti. **B**UT I have offended against thy *holy Law*, have prevaricated with thy Precepts, and have despised thy Commandments; I have been guilty of Theft and Rapine, have spoken Slander, have done Evil, and promoted Iniquity; I have walked in Opposition to thee, and have promoted Wickedness; I have acted presumptuously, have been impure, have done Violence, and have coveted; I have sinned, have erred, have invented Fallacies, and have advised evil Councils: I have denied *the Truth*, and have spoken Lies: I have been a Scorned, and have caused others to deride: I have been rebellious, I have rebelled against thy Commandments: I have rejected thy Precepts: I have

irritated:

irritated: I have been adulterous: I have been insnared, *and have* been taken by the Words of my own Mouth: I have departed from thee, *and have been* refractory: I have done Iniquity, *and have transgressed*: I have been an Oppressor, *and have been* perverse: I have repined at thy Chastisements, *and have depraved my Ways*: I have done Wickedness, have corrupted *myself*, *and have* spoken Falshood: I have committed Abominations, have wandered and led others astray; and have committed all Manner of vile Transgressions.

Ye-im attab-dan. **A**ND if thou judgest me according to my Actions, woe is me, unhappy me, alas for me, woe unto my Soul: And if thou seekest to purify me, as Silver is purified, and refined, there would remain nothing of me, Silver is purified, and refined, there would remain nothing of me, *Xebi Ratzon.* **B**E graciously pleased, O Lord my God, and the God of my Fathers, not to enter into Judgment with thy Servant; for in thy Presence, shall no living be justified. What am I? What is my Life? I am as Chaff before the Fire, and as dry Wood before the Flame; like the Dross of Silver upon the Test, Vanity of Vanities, in which there is no Substance: With what *Offering* shall I come in thy Presence, O Lord my God, or what Remedy shall I request from thee? I have been as a stubborn and disobedient Son, to incense thee, and to do Evil in thy Sight: As a Servant rebelling against his Lord, and as a Disciple opposing his Master. That which thou hast declared clean, have I defiled; and what thou hast declared unclean, have I accepted as clean: That which thou hast prohibited, have I declared lawful; and what thou hast made lawful, that, have I forbid: What thou hast loved, have I hated; and what thou hast hated, that, have I loved: What thou hast made light of, that have I esteemed of Weight; and that which thou hast made of Weight, have I lightly regarded: What thou hast brought near, I have removed far off; and what thou hast removed afar, that have I brought near. But *berain O God*, it was not my Intention, to irritate thee: And I *now* with Confidence, approach, to implore of thee, Pardon, Forgiveness, and Expiation:

tion: I am *therefore* become emboldened; for I know, that I shall not be ashamed; because in thee do I put my Trust, O LORD; I said, thou art my God. And I entirely rely on the Multitude of thy Mercies: For I know, that thou art God, merciful and gracious, delaying Indignation, of great Kindness, and extending Beneficence.

The following is said only by the Hazan.

Ribono shel Olam. **L**ORD of the World! It is not for myself only, that I pray, confess, and implore: But for myself and for all this holy Congregation, who now stand in thy Presence. And although I am unworthy, unfit, and insufficient, to confess, to pray, and implore, for myself, much less for others: I have nevertheless fixed my Heart upon thy Mercies; for it is thy Way, to cause thine Anger to pass over, and thine Attribute, to delay thine Indignation; and thy Manner, to have Mercy on thy Creatures, who *contritely* return unto thee, and confess *their* Sins before thee: Who forsake, and repent of their Transgressions, and cover them not; for thus it is written, He that covereth his Transgressions shall not prosper; but he that confesseth, and forsaketh, shall obtain Mercy.

Ribono shel Olam. **L**ORD of the World! The Manner of thy is, that when a Man hath a Demand upon his Companion for Property, he cometh before the Judge; where if he deny, he is acquitted from Payment, and if he confess, he is condemned to pay: But *at* thy righteous Tribunal it is not so; for if he *there* deny, Woe of him, Alas for his Soul: And if he confess, and forsake, thou wilt have Mercy upon him, and deliver his Soul from the Judgment of Condemnation. And may the Power of thy Mercies, be this Day manifest, in pardoning the Sin of thy People who confess before thee, *saying,*

Le Enenu. **T**HOSE who were heretofore (*b*) driven before us, and whom we had overcome, have violently taken away our (*i*) Possessions, before our Eyes: They have laid their Yoke upon us, (*k*) the Pressure of which we have long endured: Even Slaves have had Dominion over us, and we have had none to deliver us from their Power. manifold Adversities have surrounded us: We have called upon thee, O LORD our God, but by Reason of our Iniquities, thou hast been at Distance from us: We have turned aside from thee, we have erred like lost Sheep, and are ready to perish; nor have we yet returned from our Errors: How then shall we be so shameless of Face, and thus perverse, as to declare in thy Presence, O LORD our God, and the God of our Fathers, *that* we are Righteous, and have done no Sin: Verily we have sinned, we, and our Fathers.

Ashamnu, Page 105 *say in a low Voice*, and Mah nomar, *Exc. to*, Remission and Forgiveness, Page 107.

Adir Ve-naor.

HAZAN. **O** Most mighty and awful, the Creator of Heaven and Earth; CONGREGATION. *Who is God, like unto thee.*

Goleb. O thou (*l*) who revealest Things profound, speaking Righteousness; *Who is God, like unto thee.*

Hadur. O thou who art clothed with Majesty, and besides thee there is no-God; *Who is God, like unto thee.*

Zocher. O thou who remembering the Covenant, art gracious to the Residue of *thy People*; *Who is God like unto thee.*

(*b*) Heb. Drawn and peeled of us.

(*i*) Heb. Our Labour.

(*k*) Hebr. We have born it upon our Shoulders.

(*l*) Hebr. Revealer.

R

Tebor.

Tebor. O thou who art pure of Eyes, whose Residence is the Heavens ;

Cobesh. O thou who subduest Iniquity, and art clothed with Righteousness ;

Melech. O King of Kings, most awful and exalted ; *Who is God like unto thee.*

Semech. O thou who art the Support of those who are falling, answering those who are oppressed ; *Who is God like unto thee.*

Podeb. O Redeemer and Deliverer, (*m*) moving in almighty Power, to redeem Israel ; *Who is God like unto thee.*

Karob. O thou who art nigh unto those who call upon thee, merciful and gracious ; *Who is God like unto thee.*

Shoben. O thou whose Residence is the highest Heavens, the Protector of the Upright ; *Who is God like unto thee.*

Cacatub. As it is written by the Hand of thy Prophet, who is God like unto thee, forgiving Iniquity, and that passeth by the Transgression of the Remnant of his Heritage: He retaineth not his Anger for ever, because he hath Delight in Mercy: He will again have Compassion upon us: He will subdue our Iniquities: And thou wilt cast all their Sins in the Depths of the Sea. And all our Sins, and all the Sins of thy People the House of Israel, O cast them in a Place where they shall not be remembered, nor enquired after, nor be thought on ever more. Thou wilt grant Truth unto Jacob, Mercy unto Abraham, which thou hast sworn unto our Fathers, from ancient Times.

E. V. Ab. Yaaleh, Page 102, to, the most grateful Praise, Page 104. *If there is no Coben in the Synagogue, the Hazan is to say,* E. V. Ab. Barechenu, Page 16. *But if any Coben be present, be to bless the People, saying,*

(*m*) Or travelling, Isa. Ch. 63. v. 1.

Yebarechecha

Yebarecheba Adonai.

THE LORD bleſs thee, and preſerve thee. The LORD cauſe his Face to ſhine upon thee, and be gracious unto thee. The LORD lift up his Countenance towards thee, and grant thee Peace.
The Congregation then ſay, And they ſhall place my Name upon the Children of Iſrael, and I will bleſs them.

Sim Shalom, *Page 69, and Ve-attem baddebekim, Page 70, 10,*
 write us unto Life. *Ibid.*

Ub-Sepher Hayim. **A**ND grant that we, and all thy People Iſrael, be in thy Preſence, remembred and written in the Book of Life, Bleſſing, Peace, and good Government, Salvation, Comfort, and favourable Decrees, unto a good Life, and unto Peace. Bleſſed art thou, the LORD, who bleſſeth his People Iſrael, with Peace. Amen.

Abinu Malkenu. Hatanu Lepbanecha.

OUR Father, our King, We have ſinned againſt thee.

Our Father, our King, We have no King, but thou *only*.

Our Father, our King, Do Good unto us, for thy Name Sake.

Our Father, our King, Renew unto us a good Year.

Our Father, our King, Cauſe all hard and evil Decrees to ceaſe from us.

Our Father, our King, Annul the Devices of them that hate us.

Our Father, our King, Aboliſh the Council of our Enemies.

Our Father, our King, Extirpate every Enemy and Adverſary, from us.

Our Father, our King, Prevent the Peſtilence, the Sword, the Famine, and the Captivity; the Deſtroyer and the Mortality, from the Children of thy Covenant.

Our Father, our King, Send perfect Health unto the Infirm of thy People.

Our

M O R N I N G

Our Father, our King, With-hold the Mortality from *thy People who are* thine Inheritance.

Our Father, our King, Forgive us, and Pardon all our Iniquities.

Our Father, our King, Annul (*n*) the Rigour of our Sentence.

Our Father, our King, Erase through thine abundant Mercies, all Records of our Offences.

Our Father, our King, Blot out and remove our Transgressions from before thine Eyes.

Our Father, our King, Remember that we are Dust.

Our Father, our King, *Vouchsafe* to write us in the Book of good Lives.

Our Father, our King, *Vouchsafe* to write us in the Book of good Government and Subsistence.

Our Father, our King, *Vouchsafe* to write us in the Book of Pardon and Forgiveness.

Our Father, our King, *Vouchsafe* to write us in the Book of Redemption and Salvation.

Our Father, our King, Remember us with a goodly Memorial from thy Presence.

Our Father, our King, Cause Salvation to flourish for us, speedily.

Our Father our King, Exalt the Kingdom of Israel thy People.

Our Father, our King, Exalt the Kingdom of thine Anointed.

Our Father, our King, Reclaim us by perfect Repentance, before thee.

Our Father, our King, Hear our Voice, Have Mercy and Compassion upon us.

Our Father, our King, Grant our Request for thine Own Sake, if not for us.

Our Father, our King, Accept our Prayers, with Mercy and with Favour.

Our Father, our King, Suffer (*o*) us not to return empty from thy Presence.

Kadish Leela, Lemaancha Elobai Page 73.

(*) Heb. Rend,

(o) Heb. Cause us.

Et

El Melech Yoseb.

O God, the *Supreme King*! Who sitting on the Throne of Grace, governeth with Benignity, granting his People the Remission of their Iniquities: Causing *them* to pass away in their Order (*p*); greatly extending Pardon unto Sinners, and Forgiveness unto Transgressors: (*q*) Treating all Mankind with Lenity, and not rigorously retaliating unto them according to their Demerits (*r*). O God! Thou hast taught us (*s*) to repeat thine Attributes of Mercy: Remember in our Favour this Day, the Covenant of (*t*) Mercy; as thou hast been pleased to reveal it unto (*u*) Mosheh thy Servant; and thus is it written in thy Law: And the Lord descended in the Cloud, and was there present with him, and called by Name, the LORD: Where it is also said,

(1) *Vayaabôr.*

AND the LORD passed before him and proclaimed, The LORD; The LORD, God, Merciful, and Gracious, delaying Indignation, and of great Benignity and Truth: Reserving Mercy for Thousands, forgiving Iniquity, Transgression, and Sin; and acquitting — And thou wilt Pardon our Iniquities, and our Sins, and make us thine Inheritance. For on this Day shall he (*w*) make Atonement for you, to purify you: From all your Sins, before the LORD, shall ye be clean.

Rahamana idcar kan.

O Most Merciful, Remember in our Favour, the Covenant of Abraham the Beloved.

Bedil Vayaabor. (x)
O Most Merciful, Remember in our Favour, the Covenant of Isac who was bound as a Sacrifice. *Bedil Vayaabor.*
O most Merciful, Remember in our Favour, the Covenant of Jacob the Perfect. *Bedil Vayaabor.*

(*p*) Heb. First. Heb. (*q*) Heb. performing Righteousness with all Flesh and Spirit. (*r*) Heb. their evil Deeds. (*s*) Heb. To say, Thirteen Conditions. (*t*) of Thirteen. (*u*) The meek Man of ancient Times. (*w*) (*i.e.*) The High Priest.

(*x*) Or, For the Sake of the Attributes of Mercy, mentioned in the Vayaabor, *i.e.* And the LORD passed &c. beginning Exodus, C. 34, V. 6. **O**

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O most Merciful, Remember in our Favour, the Merit of Joseph the Righteous. *Bedil Vayaabor.*
 O most Merciful, Remember in our Favour, the Covenant of Moses the Prophet. *Bedil Vayaabor.*
 O most Merciful, Remember in our Favour, the Covenant of Aaron the High Priest. *Bedil Vayaabor.*
 O most Merciful, Remember in our Favour, the Covenant of Pinebas, who was zealous for thy Name. *Bedil Vayaabor.*
 O most Merciful, Remember in our Favour, the Covenant of David the Anointed. *Bedil Vayaabor.*
 O most Merciful, Remember in our Favour, the Prayer of Shelomoh the King. *Bedil Vayaabor.*
 O most Merciful, Lift up thy Right Hand, and cause thy Redemption to spring forth. *Bedil Vayaabor.*
 O most Merciful; With Face covered with Shame, do we come to (y) implore before thee; have Mercy upon us. *Bedil Vayaabor.*
 O most Merciful, Reveal thy Power over us. *Bedil Vayaabor.*
 O most Merciful, Bring forth our Judgment to Light. *B. V.*
 O most Merciful, Place thy Glory upon us. *Bedil Vayaabor.*
 O most Merciful, Chastise us not according to our evil Deeds. *B. V.*
 O most Merciful, Cause thy Splendor to Rest upon us. *B. V.*
 O most Merciful, Grant us Righteousness (a). *Bedil Vayaabor.*
 O most Merciful, (b) Appoint good Things for us. *B. V.*
 O most Merciful, (c) Grant us the many good Things we stand in Need of. *Bedil Vayaabor.*
 O most Merciful, May thy tender Mercies be moved for us. *B. V.*
 O most Merciful, May we be written (d) in the Book of Lives. *B. V.*
 O most Merciful, May we be written in the Book of Mercies. *B. V.*
 O most Merciful, May we be written in the Book of the Righteous. *Bedil Vayaabor.*

(y) Chal. to Call. (a) Heb. Seek Merits for us.

(b) Chal. think. (c) Chal. bring upon. (d) Chal. write us.

O most Merciful, May we be written in the Book of the Perfect and Upright.
Bedil Vayaabor.
 O most Merciful, May we be written in the Book of good Government, and Subsistence.
Bedil Vayaabor.
 O most Merciful, Suppress Anger, and Indignation, from us. *B.V.*
 O most Merciful, Make not an End of us. *Bedil Vayaabor.*
 O most Merciful, Grant us *the* Remission and Forgiveness of our Sins, and Iniquities.
Bedil Vayaabor.
 O most Merciful, Cause the Radiance of thy Goodness, to shine upon us.
Bedil Vayaabor.
 O most Merciful, Be *thou* our Aid and Support. *Bedil Vayaabor.*
 O most Merciful, Grant us a Sign for Good. *Bedil Vayaabor.*
 O most Merciful, Open the Heavens, to receive our Prayers. *B.V.*
 O most Merciful, Graciously accept our Supplications. *B.V.*
 O most Merciful, Graciously accept our Supplications, and Intreaties in *all* Times of Distress.
Bedil Vayaabor.
 O most Merciful, have Mercy upon *our* Souls. *Bedil Vayaabor.*
 O most Merciful, Grant us a good Year. *Bedil Vayaabor.*
 O most Merciful, Turn from thine Anger. *Bedil Vayaabor.*
 O most Merciful, Suffer us not to return Empty from thy Presence.
Bedil Vayaabor.

(2) *Vayaabor.* &c. Page 125.

Anssee Emunab.

WE have (a) lost the Faithful, who came before thee in Virtue of their good Works, who were powerful to stand in the Breach; repelling by *their Intercession*, the (b) impending Evil: They were unto us as a Wall, and Shelter, in the Day of Indignation; extinguishing Anger by their Intreaty, detaining

(a) Heb. The Faithful have perished.

(b) Heb. the Decrees.
Wrath,

Wrath, by their Cry : Before they called upon thee, didst thou answer them ; they were (c) wise to interceed and to obtain Favour : For their Sake thou hadst Compassion as a Father ; thou didst not (d) send them away empty, *from thy Presence*. By Reason of the Multitude of our Iniquities we have lost them, they were withdrawn from us, for our Sins : They have removed to rest, *and have* left us to sigh. Those who defended the Wall have ceased ; *and* those who averted Wrath, have been taken away ; there are none to stand in the Breach : And those who were worthy to appease thee, are no more. We are dispersed throughout every Corner of *the Earth, and* have found no Health : *And we now* return unto thee, with our Faces covered *with* Shame, early to implore thee, O God, at the Time *thou hast* appointed for our Forgiveness.

El Melech, and (3) Vayaabôr, Page 125.

Tamabnu Meraoth,

WE are amazed through Afflictions, our Strength is enfeebled through Distresses, we are brought very low, and are humbled to the Dust. O most Merciful ! Such is our Disposition, we are obstinate and rebellious, with our Mouth *indeed* we cry aloud, that we have sinned, *while alas !* Our Heart is froward and perverse. O most High, thy Mercies are eternal, *and* Forgiveness is with thee, repenting of Evil *and ever* inclining to extend Grace ; conceal not thyself *from us* in Times like these, because we are in great Distress. May thy Goodness and thy Mercy with us, be manifest in the Sight of all *Living*. Rebuke the Adversary that he accuse us not, reprimand him, that he be silent ; and may the good Advocate rise up to justify us, let him declare our Integrity. O most merciful and gracious God, thou hast revealed thy Ways unto him who was faithful *in thine* House, and when he intreated thee, then didst thou make known thy Truth unto him.

El Melech, and (4) Vayaabôr Page 125,

Ha

(c) Heb. knowing to intreat and appease.

(d) Heb. turn away their Faces empty.

Ilatanu Tzurenu.

O God, our Strength, we have sinned ; forgive us, O thou who has formed us (*e*).
SHEMA Israel, Hear O Israel, the LORD our God, the LORD is one (*e*).
Baruch Sbem, Blessed be the Name of the Glory of his Kingdom, for-ever more (*e*).

Aionai Hu, The LORD, he is the God : The LORD, he is the God (*e*).
Arale Malab, The Archangels above, say the LORD, is our Lord : The Elest of the peculiar Treasure, answer and say, the LORD, he is the God. The Spheres above, say, the LORD, is our Lord : The Eminent of the peculiar Treasure, answer and say, the LORD, he is the God.

Adonai Melecb. The LORD, is, was, and ever shall be *the Supreme King*.
Repeated by the Congregation.

Beterem Sbehakim. Before the Heavens and the Expanse were extended, the LORD is King ; And before the Luminaries shone with Light, the LORD was King ; and when the Earth shall wax old as a Garment, and the Heavens shall vanish as Smoke, the LORD shall be King for ever and ever. And before he had made the Earth, and the extreme Parts *thereof*, the LORD is King ; and when he had formed the Creatures upon the Earth, the LORD was King ; and what Time he shall assemble the dispersed *of Israel* from the four Parts *of the Earth*, the LORD shall be King for ever and ever. The LORD, is, was, and ever shall be *the Supreme King*.

Meyuhad be-Ebyeb. He, to whom alone appertaineth the Name EHYEH ASHER EHYEH, is he *that* was, is he *that* is, and is he *that* shall be. He killeth, and restoreth Life : (*f*) Before him, there was no God formed, nor after him shall there be *any*.

Anenu Abinu.

ANSWER us our Father, answer us. Answer us, our Redeemer, answer us. Answer us, thou who hast elected (*g*) us, answer us. Answer us, *then who art* Glory and Majesty,

(*e*) *Repeated by the Congregation.* (*f*) Isa. C. 43, V. 1. (*g*) Heb. Sought for us. S answer

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answer us. Answer us, *thou who art* the ancient Comforter, answer us. Answer us, *thou who art* pure and upright, answer us. Answer us, *thou who art* the Living and Eternal, answer us. Answer us, *thou who art* the Pure of Eyes, answer us. Answer us, *thou who art* inhabitest the Heavens, answer us. Answer us, *thou who art* the Omnipotent, answer us. Answer us, *thou who art* a God that hath (g) no Delight in Wickedness, answer us. Answer us, *thou who art* the Supreme King of Kings, answer us. Answer us, *thou who art* awful, and highly exalted, answer us. Answer us, *thou who art* the Support of those who are falling, answer us. Answer us, *thou who art* the Aid of the Poor, answer us. Answer us, *thou who art* the Redeemer and Deliverer, answer us. Answer us *thou who art* the just One, and the Justifier, answer us. Answer us *thou who art* nigh unto all that call upon thee, answer us. Answer us most High and Supreme, answer us. Answer us *thou* whose Residence is the highest Heaven, answer us. Answer us *thou who art* the Supporter of the Upright, answer us.

Anenu Elobe Abram.

ANSWER us, O God of Abraham, answer us (b).

Answer us *thou who art* answerest in the acceptable Time, answer us (b). Answer us, O God, the Fear of Isbac, answer us (b). Answer us, *thou who art* answerest in the Time of Distress, answer us (a). Answer us, O Mighty God of Jaacob, answer us (b). Answer us thou who answerest in the Time of Mercies, answer us (b): Answer us, O God, the Protector of David, answer us (b). Answer us, O God of the *celestial* Chariot, answer us (b). Answer us, O most Merciful and Gracious, answer us (b).

Rahum Ve-Hannun.

O Most merciful and gracious, we have sinned against thee, have Mercy upon us. The Lord, whose Property it is to forgive, who searchest the Hearts, revealest the most profound Things, and speakest Righteousness, we have sinned against thee, have Mercy upon us.

(g) Ps. 5. V. 4.

(b.) Repeated by the Congregation.

Glorious

Glorious in Wonders, the ancient Comforter, remembering the Covenant of the Fathers, that examinest the most secret Thoughts: We have sinned against thee, have Mercy upon us. *Tbou who art the Good and the Dispenser of Benefits to the Creatures, who hast Knowledge of all Secrets, suppressing Iniquity, and (i) clothed in Righteousness:* We have sinned against thee, have Mercy upon us. O infinite in Perfections, to be feared in Praise; forgiving Iniquity, and answering in *Times* of Distress: We have sinned against thee, have Mercy upon us.

Tbou who art the Author of Salvations, who beholding all Futurities, callest the Generations yet to come, who inhabitest the highest Heavens, who hearest Prayer, and art perfect in Knowledge: We have sinned against thee, have Mercy upon us.

El Rahum Shemach. O God, whose Attribute is merciful; O God, whose Attribute is gracious; O God whose Attribute is delaying Indignation; O God whose Attribute is infinite in Mercies: Thy Name hath been proclaimed in us. O LORD grant our Request for thy Name Sake.

Adonai Honnenu. O LORD be gracious unto us and support us: (*k*) And may we be remembered and written in the Book of Life.

Adonai be-Yom. O LORD, grant us to hear good Tidings in the Day of Salvation, and have Mercy upon us; and may we be remembered, and written in the Book of Life.

Adonai Galgel. O LORD, devolve the Multitude of thy tender Mercies upon us; and may we be remembered and written in the Book of Life.

Adonai hasadecha. O LORD, may thy loving Kindness anticipate us; and have Mercy upon us. And may we be remembered, and written in the Book of Life.

Adonai Yehemu. O LORD, may thy tender Mercies be moved for us; and may we be remembered and written in the Book of Life.

Heb. (*i*) clothed himself. (*k*) Heb. and remember and write us.

Adonai

Adonai ca-hotam. O LORD, place us this Day, as a Seal upon the Heart; and may we be remembered and written in the Book of Life.

Adonai Ribab. O LORD, plead thou our Cause, and fight our Battles; and may we be remembered and written in the Book of Life.

Adonai Bareb. O LORD, blefs *to our Use*, our Bread and our Water; and may we be remembered and written in the Book of Life.

Adonai Aseb Lemaan.

O LORD, grant *our Request*, for thy Name Sake; and have Compassion upon Israel thy People.

O LORD, grant *our Request*, for the Sake of the pious Patriarch of thy People; and have Compassion upon Israel thy People.

O LORD, grant *our Request*, for the sake of him, who was bound *as a Sacrifice* on Mount Moriah; and have Compassion upon Israel thy People.

O LORD, grant *our Request*, for the Sake of him who was answered by the Ladder from thine Heavens; and have Compassion upon Israel thy People.

O LORD, grant *our Request*, for the Sake of him who was a Prisoner in thy Hope; and have Compassion upon Israel thy People.

O LORD, grant *our Request*, for the Sake of him who was faithful in all thine House; and have Compassion upon Israel thy People.

O LORD, grant *our Request*, for the Sake of him who ministered, by thy Urim and Thummim; and have Compassion upon Israel thy People.

O LORD, grant *our Request*, for the Sake of him that was pure, and was jealous for thy Name; and have Compassion upon Israel thy People.

O LORD, grant *our Request*, for the Sake of him, who with Sacred Hymns, melodiously celebrated thy Praise; and have Compassion upon Israel thy People.

O LORD

O LORD, grant *our Request*, for the Sake of the King who erected the Temple to thy Holy Name ; and have Compassion upon Israel thy People.

O LORD, grant *our Request*, for the Sake of those who have been slaughtered and burned, for the Sake of the Unity of thy most Holy Name ; and have Compassion upon Israel thy People.

O LORD, grant *our Request*, for the Sake of thy Name ; and have Compassion upon Israel thy People.

Asele lemaan Sbemach,

GRANT it O LORD, for the Sake of thy Name, grant it for the Sake of thy Truth ; grant it for the Sake of thy Covenant, grant it for the Sake of thy Greatness, grant it for the Sake of thine Ordinance, grant it for the Sake of thine Honour, grant it for the Sake of the Meditation of thy Law, grant it for the Sake of thy Memorial, grant it for the Sake of thy Mercy, grant it for the Sake of thy Beneficence, grant it for the Sake of thy Resignitude, grant it for the Sake of thy Glory, grant it for the Sake of the Study of thy Law, grant it for the Sake of thy Kingdom, grant it for the Sake of thine Eternity, grant it for the Sake of thy Secret Council, grant it for the Sake of thy Power, grant it for the Sake of thine Excellence, grant it for the Sake of thy Righteousness, grant it for the Sake of thine Holiness, grant it for the Sake of thy Compassion, grant it for the Sake of thy Divine Presence, grant it for the Sake of thy Law.

Asele lemaan Abraham.

GRANT it for the Sake of Abraham, Isaac, and Jacob, grant it for the Sake of Moses and Aaron, grant it for the Sake of David and Shelomoh, grant it for the Sake of Jerusalem the Holy City, grant it for the Sake of Zion the Residence of thy Glory, grant it for the Sake of the Destruction of thy Temple, grant it for the Sake of the Desolation of thy Temple, grant it for the Sake of Israel in Poverty, grant it for the Sake of Israel in Indigence, grant

grant it for Israel who daily meet with Distresses, grant it for the Sake of Orphans and Widows; grant it for the Sake of innocent (*n*) Babes; grant it for the Sake of young Children under Tuition, who have not yet sinned; O grant it for thine own Sake, if not for us, grant it for thine own Sake, and save us; save us and answer us this Day, and at all Times, *when we implore thee*, in our Prayers, for thou art our Praise.

Likdußath Shimcha.

FOR the Sake of thy most holy Name, and not for *any Merit in us*, grant *our Request*: Not for us, O LORD, not for our *Sakes*; but unto thy Name give Glory, for the Sake of thy Mercy, and for the Sake of thy Truth: Wherefore should the Gentiles say, where now is their God? But our God is in Heaven. *ONE* is our God in Heaven; *whereof* we twice daily, bear testimony; *HE* is of (*o*) infinite Mercies: *HE* is of infinite (*p*) Perfections: *HE* hath done according to his own good Pleasure, in Heaven, and upon the Earth; there is none, that may say unto him, what makest thou? Nor is there any that may say unto him, what doest thou? For the Whole is the Work of his Hands.

Elabenu Sbe-basbamaim.

OUR God who art in Heaven, hear our Voice, and *graciously* accept our Prayers.

Our God who art in Heaven, waste us not through the Length of our Captivity.

Our God who art in Heaven, waste all those who rise up against us for Evil.

Our God who art in Heaven, Remember thy Covenant, and forgive us not.

Our God who art in Heaven, bless *to our Use*, our Bread and our Water.

Our God who art in Heaven, cause all hard and evil Decrees to cease from us.

(*n*) Heb. Sucklings of Breasts, grant if for the Sake of the weaned of Milk.
(*o*) Heb. Full of Mercies, (*p*) Heb. Full of Merits.

Our

Our God who art in Heaven, speedily reveal over us the Glory of thy Kingdom.

Our God who art in Heaven, we earnestly seek thee; O grant that we may find thee (q).

Our God who art in Heaven, require our Blood, from the Hands of those who rise up against us.

Our God who art in Heaven, accept with Favour, our Prayers this Day, and at all Times.

Our God who art in Heaven, suffer us not to be ashamed of our Hope.

Our God who art in Heaven, when we call upon thee, O answer us.

Our God who art in Heaven, remember us with a Memorial of Good from thy Presence.

Our God who art in Heaven, have Compassion upon us, upon our Families, and upon our Infants.

Our God who art in Heaven, purify us from our Iniquities.

Our God who art in Heaven, may thy tender Mercies at this Time be moved for us.

Our God who art in Heaven, *vouchsafe* to write us in the Book of good Lives.

Our God who art in Heaven, *vouchsafe* to write us in the Book of the Righteous.

Our God who art in Heaven, *vouchsafe* to write us in the Book of the Upright and Perfect.

O God who art in Heaven, *vouchsafe* to write us in the Book of Subsistence and good Government.

Our God who art in Heaven, make not an End of us, *in our Captivity*.

Our God who art in Heaven, subdue all those who subdue us.

Our God who art in Heaven, grant *us thy Favour* for thine own Sake, if not for us.

Our God who art in Heaven, oppress all those who oppress us.

Our God who art in Heaven, fight thou our Battles.

Our God who art in Heaven, fulfil the Desires of our Hearts for Good:

Our God who art in Heaven, avenge our Cause.

Our God who art in Heaven, support *us* in our Fall.

(q) Heb. be found of us.

Our

Our God who art in Heaven, *graciously* answer our Intreaty.
 Our God who art in Heaven, redeem us from the Power of our Enemies.
 Our God who art in Heaven, command thy Blessings to be with us.
 Our God who art in Heaven, command that thy Salvation be with us.
 Our God who art in Heaven, justify us at thy holy Tribunal of Justice.
 Our God who art in Heaven, hasten the Period of our Redemption.
 Our God who art in Heaven, hasten the Day of our Salvation.
 Our God who art in Heaven, draw us near unto thy *holy* Service.
 Our God who art in Heaven, plead our Cause and redeem us.
 Our God who art in Heaven, have Regard in the Afflictions of thy People Israel.

Our God who art in Heaven, heal the Sick of thy People Israel.
 Our God who art in Heaven, have Regard in the Distresses of the Times.
 Our God who art in Heaven, regard our Intreaties with Favour.
 Our God who art in Heaven, cause Peace to subsist among us.
 Our God who art in Heaven, grant Safety in our Dwelling Places.
 Our God who art in Heaven, grant Life and Peace unto the King,
 our Lord.

Our God who art in Heaven, inspire him with Benevolence towards us.
 Our God who art in Heaven, grant Peace throughout the Earth.
 Our God who art in Heaven, grant Plenty throughout thy World.
 Our God who art in Heaven, grant Peace in these Kingdoms.
 Our God who art in Heaven, grant that *the* Dew and *the* Rain,
 descend seasonably for a Blessing upon the Earth.
 Our God who art in Heaven, grant Seed to him that soweth, and
 Bread to him that eateth.

Our God who art in Heaven, grant Bread according to the Family.
 Our God who art in Heaven, accept our Prayer, as Incense, before thee.

Our God who art in Heaven, grant us a Sign for Good, grant us
 a Sign of Salvation, grant us a Sign of Mercies, may those who
 hate us, behold, and be ashamed; may our Enemies look on and
 be confounded; for thou O LORD, hast aided and comforted us.

(5) Va

(5) Vayaabor Page 125.

Kadish Leela, Teanu Page 27, Tithkabal, &c.

On Kippur Morning, *two Sepharim are taken out, and the Service as Page 19, beginning at Cohanecha, to the Congregation of Jaacob, Page 20, the first Parashah is in Levit. Ch. 16. V. 1, to the End of the Chapter with Kadish; the Second Parashah is in Numb. Chap. 29, V. 7, to the End of Verse 11, with Kadish. The Haphtarah is in Isaiah, Ch. 57, V. 14, to the End of the 58th Ch. Then Haphtoten, &c. Page 20, to my Law, forsake it not, Page 25. Kadish Leela.*

M U S A P H O F K I P P U R.

Adonai Sephtai. O LORD open thou my Lips, and my Mouth shall declare thy Praise.

Baruch Attab. **B**LESSED art thou, O LORD our God, and the God of our Fathers; the God of Abraham, the God of Isaac, and the God of Jacob; the great God, powerful and tremendous; the most high God; bountifully dispensing Benefits; the Creator of all Things; and who remembering the Piety of the Fathers, will send a Redeemer to their Posterity for his Name Sake, in Love. Remember us unto Life, O God, the KING, who hath Delight in Life: *Vouchsafe* to write us in the Book of Life, for thine own Sake: O God of Life, the living God, the King, the Supporter, the Saviour and Protector. Blessed art thou, O LORD, the Protector of Abraham.

Attab Gibbor. **T**HOU O LORD, art for ever powerful; thou restorest Life to the Dead, *and art* mighty to save: Causing the Dew to descend. Sustaining by thy Benevolence, the Living, and by thine abundant Mercies, animating the Dead; supporting those who fall, healing the Sick, setting the Prisoners at Liberty, and performing his faithful Word unto them that sleep in the Dust. Who is like unto thee, the Lord of mighty Acts, or who may be compared with thee, *the* King, who killeth and again restoreth.

restoreth Life, and causeth Salvation to flourish? Who is like unto thee; most merciful Father, who remembreth his Creatures in Mercy unto Life; and art faithful to quicken the Dead? Blessed art thou, O LORD, the Restorer of Life to the Dead.

Attah Kadosh. **T**HOU art holy, and holy is thy Name; and the Saints shall incessantly adore thee, Selah. From Age to Age, ascribe ye the supreme Dominion unto God; for he alone is *most* high and holy. And may thy Name, O LORD our God, be sanctified in Israel thy People.

Ub chen ten Pahdecha. **A**ND herewith extend thy Fear, O LORD our God, over all thy Works; and thy Dread over whatsoever thou hast created: And may all the Creation fear thee, and all Creatures worship before thee, and all of them become one Body, to do thy Will with an upright Heart: For we know, O LORD our God, that thine is the Dominion, *that* Power is in thine Hand, and Might in thy Right Hand; and thy Name is to be feared throughout the whole Extent of Being, which thou hast created.

Ub-chen ten cabed.

AND herewith grant Glory to thy People, Praise to them that fear thee, a good Hope to them that seek thee, and Confidence unto those who wait upon thee; Joy to thy Land, and Gladness to thy City; an happy Restoration of the Kingdom of David, thy Servant, and a splendid Light to the Son of Ishai, thine anointed, speedily in our Days.

Ub-chen Tzadikim.

AND herewith, shall the Righteous behold and the Saints shall exult with Joy: But Iniquity shall be silent, and all Manner of Wickedness shall vanish as Smoke, when thou shalt remove the Dominion of Pride from the Earth.

Ve-timloch. **A**ND thou, O LORD our God, *even* thou, shalt speedily reign over all thy Works, on Mount-Tzion, the Residence of thy Glory, and in Jerusalem, the City of thy Sanctuary: As it is written in thy holy Word, The LORD shall reign for ever, thy God O Tzion, throughout all Ages. Ha-

LELUVAH.

Kadosh

Kadosh attab. **T**HOU art holy, and thy Name is to be feared, and besides thee, there is no God; as it is written, And the Lord of Hosts shall be highly exalted in Judgment; and the God most holy, shall be sanctified in Righteousness. Blessed art thou, O LORD, the King most holy.

Attab behartanu. **T**HOU hast chosen us before all *other* People; thou hast loved, and kindly regarded us, and exalted us above all *other* Nations: Thou hast sanctified us, with thy Commandments, and brought us near unto thy Service, O our King: Thou hast divulged thy great and holy Name unto us, and hast vouchsafed us, O LORD our God, in Love; [*on Sabbath*] (this Day of Rest) this Day of Atonements, this Day of the Forgiveness of Iniquity; *even* this Day of holy Convocation, for Remission, Forgiveness, and Atonement; and thereon, to grant the Remission of all our Iniquities, in Love, an holy Convocation, a Memorial of *our* Departure from Egypt.

Elobenu Velobe Abotbenu Mippene Hataenu.

OUR God, and the God of our Fathers; by Reason of our Sins, have we been carried away Captives from our own Land, and removed far distant from our own Country; that we are not able to offer before thee, the Oblation; nor *have we* an High Priest to make Atonement for us. Be graciously pleased O LORD our God and the God of our Fathers, most Merciful King; again to have Compassion upon us, and upon thy Sanctuary through thine abundant Mercies; and quickly to build it, and make the Glory thereof great. Our Father, our King, our God, manifest the Glory of thy Kingdom over us speedily; and shine forth, and be exalted in *thy Dominion* over us, in the Sight of all Living: And gather our Dispersions from among the Gentiles, and assemble us that are scattered, from the extreme Parts of the Earth; and conduct us O LORD our God, unto Tzion thy City with cheerful Song; and unto Jerusalem, the City of thy Sanctuary with Everlasting Joy: We humbly intreat *ibee*, O our God, that we may there perform in thy Presence, the Offerings of our Duty; the

Continual

Continual *Sacrifices*, according to their Order, and the Additional *Sacrifices*, according to their Institution : *Even* the Additional *Sacrifice* [*on Sabbath*] (the Additional *Sacrifices* of this Day of Rest, and) of this Day of Atonements, this Day of the Forgiveness of Iniquity, and this Day of holy Convocation; may we perform, and offer before thee, in Love; as it hath been thy good Pleasure to command, according to what thou hast written for our Obedervance, in thy Law, by the Hands of Moſheh thy Servant.

Alelu Leſhabeah: **I**T is our Duty to praise the Sovereign Lord of all, to ascribe Greatness unto him that hath formed *the World* in the Beginning; that hath not made us like the Nations, nor situated us like the Families of the Earth; that hath not allotted our Portion like all the Multitude of them that worship Emptiness and Vanity, and make Supplication unto a God, which cannot save. But we reverently adore the supreme King of Kings, he is the Holy and Blessed; who hath extended the Heavens, and laid the Foundations of the Earth: The Residence of whose Glory, is in the Heavens above, and the Divine Presence of his Power, in the highest Heavens. He is our God, and there is no other: Our King is TRUTH, and besides him there is none; as it is written in the Law: Know therefore this Day and reduce it to thine Heart, that the LORD, he is the God, in the Heavens above, and upon the Earth beneath; there is none else.

E. V. Ab. Mehol. **O**UR God, and the God of our Fathers, grant us the Remission of our Iniquities, [*on Sabbath*] (on this Day of Rest) on this Day of Atonements, on this Day of the Forgiveness of Iniquity, on this Day of holy Convocation; blot out, and cause our Transgressions to pass away from before thine Eyes; as it is said, *I, even I, am* he that blotteth out thy Transgressions for mine own Sake, and I will not remember thy Sins. And it is said, I have caused thy Transgressions to vanish as a Vapour, and thy Sins as a Cloud: Return unto me, for I have redeemed thee. And again it is said, For on that Day he shall make Atonement for you, to purify you from all your Sins, before the LORD, and ye shall be clean.

E. V. Ab.

E. V. Ab. Yaaleb. **O** UR God, and the God of our Fathers, most graciously grant, that the Memorial of us, of our Fathers, of Jerusalem thy City, of the Messiah, the Son of David thy Servant, and of all the House of Israel thy People, may acceptably come before thee ; and be heard, visited, and remembered with Favour : For *the obtaining* an happy Deliverance, Grace, Favour, and Compassion ; [*on Sabbath*] (on this Day of Rest) on this Day of Atonements, on this Day of the Forgiveness of Iniquity, *even* on this Day of holy Convocation ; thereon to have Mercy upon us, and to save us. Remember us thereon, O LORD our God, for Good ; and visit us thereon with a Blessing, and save us thereon, to *the Enjoyment* of an happy Life : And *by thy Word* of Salvation and Mercies, spare *us*, be gracious unto us, have Mercy and Compassion upon us, and save us : For thou art God, the Gracious and Merciful King.

E. V. Ab. Melech. **O** UR God, and the God of our Fathers, reign thou over the whole World, in thy Glory, and be exalted over all the Earth, in thine Honour ; and shine forth in the Excellency of thy supreme Power, over all the Inhabitants of thy terrestrial World. And may all the Creation know that thou hast created it ; and may all that is formed, understand that thou hast formed it ; and may all in whom is Life, say, the LORD, the God of Israel, hath *ever* reigned Supreme, and his Kingdom hath universal Dominion.

Kaddishenu. **S** ANCTIFY us through thy Commandments, grant us our Portion in thy Law ; satisfy us with thy Goodness, cause our Souls to rejoice in thy Salvation, and purify our Hearts faithfully to serve thee : For thou, O LORD God, art TRUTH, and thy Word O our King, is Truth, and is permanent for ever, Blessed art thou, O LORD, the *supreme* King, who remitteth and forgiveth our Iniquities, and the Iniquities of his People Israel, and causeth our Offences, yearly to pass away : The *supreme* King of the whole Earth, who sanctifieth [*on Sabbath*] (the Sabbath, and) Israel, and the Day of Atonements.

Reizab. **C**RACIOUSLY accept, O LORD our God, thy People Israel, and have Regard unto their Prayers: Restore the Service to the inner Part of thine House, and speedily accept the Burnt Offerings of Israel, and their Prayers, with Love and Favour: And may the Service of Israel thy People, be ever well-pleasing unto thee: And thou, O LORD, through thine abundant Mercies, kindly regard us, and accept us with Favour. And may our Eyes behold thy Return unto Tzion with Mercies. Blessed art thou, the LORD, who will again restore his divine Presence unto Tzion.

Modim. **W**E gratefully acknowledge, that thou art the LORD our God, and the God of our Fathers, for evermore: Thou art our Strength, the Support of our Life, and the Shield of our Salvation: From Age to Age will we render Thanks unto thee, and relate thy Praise: For our Lives ever in thine Hand, and for our Souls always depending on thy Care: For thy miraculous Providence, which is daily with us; and for thy Wonders, and thy Goodness, which are at all Times, Evening, Morning, and at Noon, exercised over us. *Thou art* the Good, for thy Mercies never fail: *Thou art* the Merciful, for thy Loving-Kindnesses are without End: Wherefore, in thee have we always placed our Hope. For all which, may thy Name, our King, be continually blessed, and highly exalted for evermore; and may all in whom is Life, gratefully confess thee: Selah. And *vouchsafe* to write all the Children of thy Covenant, unto a good Life. And may they in Truth, ever praise and adore thy great and holy Name: For Good is the God of our Salvation, and our Aid: Selah, O God the Good, Blessed art thou, O LORD, the Good is thy Name, and unto thee, is it agreeable to render the most grateful Praise.

Sin Shalem. **G**RANT Peace, Happiness, and thy Blessing, with Life, Grace, Favour and Mercy, unto us, and unto all Israel thy People: And bless us, O our Father, even all of us together, with the Light of thy Countenance; for by the Light of thy Countenance, thou hast vouchsafed us O LORD our God, the Law, Life, Love and Favour, Righteousness, Mercy, Blessing, and Peace: And may it please thee, to bless us, and to bless all thy People Israel, with abundant Fortitude and Peace.

Uv-Sepher Hayim. **A**ND grant that we, and all thy People written in the Book of Life, Blessing, Peace, and good Government, Salvation, Comfort, and favourable Decrees, unto a good Life, and unto Peace. Blessed art thou, the LORD, who blestest this People Israel, with Peace. Amen.

Elobenu Vélobe Abothenu Tábo.

OUR God, and the God of our Fathers, may our Prayer come before thee, and conceal not thyself from our Supplication : For we are not thus shameless of Face, and perverse as to declare in thy presence, O LORD our God, and the God of our Fathers, *that* we are righteous, and have done no Sin : Verily, we have sinned ; we, and our Fathers.

Asamnu. **W**E have offended, we have prevaricated, we have been guilty of Rapine, we have spoken Slander, we have promoted Iniquity and Wickedness ; we have acted presumptuously, we have done Violence, we have invented Falsities, we have advised evil Councils, we have spoken Lies, we have scorned, we have rebelled, we have reviled, we have been refractory, we have committed Iniquity, we have transgressed, we have caused Distress, we have acted perversely, we have done wickedly, we have corrupted ourselves, we have committed Abominations, we have erred, and led others astray ; and we have departed from thy Commandments, and from thy good Institutions, nor hath it availed us : And thou *art* just in whatsoever hath come upon us, for thou hast acted *according to* Truth, and we have done wickedly.

Mab nomar Lepbanecha.

WHAT shall we say in thy Presence, O thou who dwellest on high, or what Account shall we render before thee, O thou whose Residence is the highest Heavens. Behold thou knowest all Things, secret or revealed : Thou knowest the Mysteries of the World, and the most hidden Secrets of all Living : Thou searchest all

all the Recesses of the Breast, viewing the Reins and the Heart: There is nothing hid from thee, nor is there any Thing concealed from thy Sight.

Be graciously pleased; O Lord our God, and the God of our Fathers, to forgive us all our Sins, and to pardon us all our Iniquities; and grant us Remission and Forgiveness, for all our Transgressions.

Al Het, Shehatanu Iepkanecha.

FOR the Sin, which we have committed against thee by Constraint.

For the Sin, which we have committed against thee, with our Free-Will.

For the Sin, which we have committed against thee, through Error.

For the Sin, which we have committed against thee, through Pride.

For the Sin, which we have committed against thee, in secret.

For the Sin, which we have committed against thee, in public.

Al Hetaim Sbe-anu Hayabin.

FOR the Sins, for which it is our Duty to bring the Sacrifice for Trespas.

For the Sins, for which it is our Duty to bring an Offering.

For the Sins, for which it is our Duty to bring the Sacrifice for Sin.

For the Sins, for which we are liable to suffer the Punishment of Forty Stripes.

For the Sins, for which we are liable to suffer cutting off.

For the Sins, for which we are liable to suffer Death and cutting off.

For the Sins, for which we are liable to suffer Death; by the Hand of God.

For

For the Sins, for which we are liable *to suffer the four Kinds* of Death, inflicted by the Sentence of the Tribunal of Justice; *to say*, Stoning, Burning, putting to Death *with the Sword*, and Strangling. For *the Transgression* of any Precept affirmative, or of any Precept negative; whether Action be therein required, or not; as well those which are manifest unto us, as those which are not manifest unto us: *As for* those which are apparent unto us, we have already confessed before thee, O LORD our God, and the God of our Fathers: And such as are not manifest unto us, are all evident and clear before thee, O LORD our God: As it is said, The secret *Things* belong unto the LORD our God; and those *Things* which are revealed, are for us and for our Posterity for ever, to observe all the Words of this Law: For thou *art* he that forgiveth Israel, and granteth *the Remission of Sins*, unto the Tribes of Yeshurun: And besides thee, we have none to grant us Remission and Forgiveness.

Elobai ad sebo.

O My God! before that I was formed, I was incapable, and now that I exist (*r*), as though I had not been formed; I am Dust while Living, how much more so at my Death. Behold I am in thy Presence, O LORD my God, and the God of my Fathers, as a Vessel full of Shame and Dishonour. Be graciously pleased O LORD my God, and the God of my Fathers, *to enable me* that I sin no more: And (*s*) the Sins which I have committed against thee, wash away through thine abundant Mercies; yet not, O LORD, by Means of Chastisements.

Grant that the Words of my Mouth, and the Meditation of my Heart, be acceptable in thy Sight, O LORD, my Strength, and my Redeemer. May *God*, who maketh Peace in his high Places, through his Mercies, grant Peace unto us, and unto all Israel. Amen.

(*r*) Heb. Have been formed. (*s*) Heb. And what I have sinned before thee.

U

REPETITION

REPETITION of the MUSAPH.

Albanu lehalotb.

WE come to implore in thy Presence, for Mercy and Truth precede thy Presence: We beseech thee, O LORD, put us not to Shame; we intreat thee, O LORD, suffer us not to return empty from thy Presence: Forgive us, and send us Mercies from thine high Abode.

Albanu lebakesb.

WE come earnestly to request Expiation, from thee, O God, awful and tremendous; thou who art a Protection in all Times of Distress, grant us Life, be gracious unto us, and may we invoke thy Name: Forgive us, and send us Salvation, and Mercies from thine high Abode.

I Will hope in God, I will implore in his divine Presence; I will earnestly request of him *to grant me* Utterance, that I may sing of his Power, in the Congregation of the People: I will, in Songs relate his mighty Acts. The Dispositions of the Heart, are of Man; but Utterance is from the LORD.

Adonai Sephtai, P. 137, *to*, Restorer of Life to the Dead. P. 138.

Order of the Kedushab of Ribbi Yehudah Ha-Levy.

Ub-eben, nakdisbach Melech. And herewith, will we ascribe Holiness unto thee, O KING.

Repeated.

Bimrome Eretz.

IN the Heavens of Glory, is thy fixed Throne: And in the Terrestrial Habitations, is the Power of thy Dominion *also displayed*. Those glorify the Majesty of thine Excellence, and these ascribe Holiness unto the Name of thy Kingdom: There is none Holy like the LORD, for there is none besides thee.

In the Heavens of Glory, is the Throne of his Praise: And the Corners of his Train, fill his Temple: Some at the Right, and some at the Left: Above it stand the Seraphim.

And in the Terrestrial Habitations, the People of God are known; who this Day stand as an humble Suppliant, to implore: They praise and confess the mighty God, their Redeemer; and sanctify the Holy One of Jaacob, and the God of Israel.

In

In the Heavens of Glory, the Angels on High, with one Accord, go forth with Fear, and return with Dread : And with Trembling glorify him, who alone, is the King supreme ; they having each Six Wings.

And in the Terrestrial Habitations, a Multitude of Congregations this Day approach, with Five Prayers ; and with resounding Acclamations, sanctify God, *saying*, And thou art Holy, inhabiting Praises.

In the Heavens of Glory, the Name of the Almighty is pronounced complete ; and every Heart shall leap, and all Flesh shall tremble : One Guard enquiring of another, where is his Place ; and one called unto another, and said.

And in the Terrestrial Habitations, those who inherit the Law engraven on *Two Tables*, and the peculiar Treasure of ancient Saints, cleaved unto his Name : And the LORD of Hosts hath exalted himself with a mighty Hand ; and God most Holy hath sanctified himself in Righteousness.

In the Heavens of Glory, the Angels of the *Celestial Hosts* ; and in the Terrestrial Habitations, those who meditate the Prophetic Law : Those glorify with Acclamations resounding ; and these sanctify by Hundreds and by Thousands ; *saying* : Holy, Holy, Holy, O LORD of Hosts.

Ub-chen ve-lach taaleb Kedushab, Ki attab Elobenu.

And herewith, unto thee, shall Holiness be ascribed, for thou art our God.

Repeated.

Eretz bitbmotetab. **T**HE Earth was moved, and ready to be dissolved ; and the mighty Mountains shook and trembled : Before the LORD God of Israel. The Ends of the Earth were astonished, and the Eminences trembled and were dissipated : And the Uneven became a Plain ; before the God of Jaacob. They were in Suspence, and amazed ; and they were filled with Fear and Dread, at the Voice of the resoundings of his Hosts ; because they were astonished at his Presence. The high Mountains

Mountains skipped, they leaped, and were moved; they were agitated and shaken: Before the Lord God. The Ineffable Name which was pronounced above the Spheres, and they were moved; and upon the Hills, and they were marred: This Sinai, for a Testimony and for a Sign; before the Lord of Hosts. How many also were hurried, and filled with Amazement, and who were seized with Dread, and were afraid: And those who stood in thy Presence trembled, they trembled, and were terrified, before thee. The Steps of the Four Celestial Animals, earnestly tend the Ways of God: They Minister without Envy or Contention, in the Presence of the Lord. They beheld and were afraid, they were terrified and trembled; and the Light of the Sun when shining in the greatest Brightness, is obscured by his Presence.

They with a still Voice speak, and meditate; and enquire in the Congregation of Saints; *for* the Lord whom ye seek. They make Haste, and are not silent; they approach without exempting themselves, and present an Holy Offering; which they consecrate. They clothe themselves with Fear, and are ashamed: They *again* become strengthened, and adorn themselves. They make Speed and hold not still: And with Unanimity assemble. They tremble and they approach; and without ceasing, in Holiness adore.

They with trembling, resound his Praises; glorifying and sanctifying: And thrice repeating Holiness, unto God, glorified in the Congregation of Saints.

Kether Yitenu lecha, Page 25, Attah Kadosh, Page 138 &c. 10 and upon the Earth beneath, there is none else. Page 140.

E. V. *Ab. beyeb* **O** UR God, and the God of our Fathers, *graciously* assist *(t)* the Ministers of thy People the House of Israel, who stand in thy Presence this Day, to implore Mercies and Favours for thy People Israel. Grant them to understand what they ought to say, teach them what they ought to speak, cause them to know what they ought to request: Suffer them not to offend with their Tongue, nor let them be ashamed in their Prayer *(u)*: And permit them not to say

(t) Heb. Be with the Mouths of.

(u) Heb. Their Answer.

any

any Thing in thy Presence, which is not agreeable to thy Divine Will : For that we know, O LORD our God, that those who are favoured of thee, are *highly* favoured, and those who are taught of thee, are *rightly* instructed : As it is written in the Law of Moses thy Servant. And he said I will cause all my Good to pass before thee, and I will call by Name, the LORD, in thy Presence : And I will be gracious, unto whom I will be gracious, and I will have Mercy, on whom I will have Mercy.

Permission for the Order of Service, of Ribbi Shelomoh Ben Gabirol.

Aromimcha Hizki. **I** will exalt thee, O God, my Strength and my Gales ; when I also pour out my Supplication and my Cry, *even* when I call upon thee, answer me O God of my Righteousness. I have sought thee Day and Night ; give ear unto my Meditation and my Prayer : Forgive my Sin and my Iniquity ; return O LORD and deliver my Soul. Heal I beseech thee the Iniquity of my *Appetite and Will*, which layeth wait for me and deceiveth me : Bind up the Wounds of my Grief, and my Reproach ; purify the Hardness of my Heart and my Sin ; and renew in me a right Spirit. The Day in which I stand in *thy Presence*, with the Great and with the Small ; O God, subdue my Obstinacy, and my unruly Passions : Unto thee, do I lift up my Hands and my Face : My Mouth also, with my Lips shall sing *thy Praises* : From the Time that I was oppressed with Severity ; the Continual Sacrifice and the Libation, have ceased : I have *nevertheless* in this my humble State, Hope in my King ; and *that* the LORD will enlighten my Darkness. Grieved with Oppression and Wounds, broken, and in the Power of my persecuting Enemies ; I have *yet* Hope in him, who is my Strength and my Joy ; and that he will deliver me from *this Thraldom*. The Magnificence of the sacerdotal Ornaments hath been destroyed : The Instituted Sacrifices are no more ; And the Use of the sacred Vessels hath ceased : I have *notwithstanding* said, thou O LORD art my Protector. I have disposed my doctrinal Discourse, instead of the Incense ; I have placed the Order of my Praise, for the Sacrifice I should offer : O Almighty God !

God! Accept my Prayer as the Burnt Offering: *For* into thine Hand do I commend my Spirit. O God my Protector, teach me the Precept of the Service I am to perform, and my Duty: Grant that this Congregation, understand thy most Holy Law: For thou O LORD, knowest my whole Desire. O most High, grant me thy Assistance, and uphold me; when I falter, O God support my Weakness and Debility: Raise me from my fallen and abject Condition; O thou who art my Rock, my Protector, and my Deliverer. O exalt the trampled Diadem; and restore the Sacerdotal Dignity; and when I offer up my Prayers and Praises; graciously receive the Words of my Mouth. As it is written, May the Words of my Mouth and the Meditation of my Heart be acceptable in thy Presence, O LORD, my Strength and my Redeemer. And it is said, The Dispositions of the Heart, are of Man, but Utterance is from the LORD. And *again* it is said, O LORD, open thou my Lips, and my Mouth shall declare thy Praise.

Order of the Service of the High Priest.

Attab conanta Olam; Merosb.

THOU didst constitute the World from the Beginning, lay the Foundations of the Globe, effect All, and form the Creatures therein. Beholding the World without Form, and void, and *the* Darkness *which* was upon the Face of the Deep; thou didst banish *the* Darkness, and establish Light. Thou didst form *Man*, a (*tw*) Substance from the Earth according to (*x*) thine Idea, and enjoin him concerning the Tree of Knowledge. He disregarded thy Commandment, and was cast out of Paradise: But thou didst not destroy him, For that he was the Work of thine Hands. Thou didst increase his Offspring, blest his Posterity, make them Fruitful by thy Goodness, and establish them in Tranquility. But they threw off the Divine Service, and said unto God, depart from us; and withdrawing thy Providence *from them*, they languished in a Moment, as the Herbage. Thou didst remember the Covenant with him who was perfect in his Generation, and for his Merit, appoint a Residue

(w) Heb. Lump or Figure. Ps. 139, V. 16. (*x*) Heb. of thy Similitude.

to the World. For his Sake didst thou establish the Covenant of the Rain-Bow, and for his agreeable Sacrifice blest his Posterity.

They, *vain* with their Riches, went astray, and built a Tower, saying, Come let us go up and break through the Firmament, and War against him. The eminent Father of many Nations, like a Star, suddenly brightened from Ur-Casdim, to shine in the Darkness.

When thou sawest his Actions thou didst annul thine Anger, and at the Time of his Old Age, prove his Heart. Thou didst cause to proceed from him a Crown of Grace and Mercy; a pure Lamb, chosen from the Sheep. From his Stock didst thou bring forth a perfect Man, who from the Womb came sealed with thy Covenant. Unto him thou gavest twelve Tribes, who from their Birth were called the Beloved of the most High. Thou didst grant unto Levy the Aggregate of Grace and Mercy, and crown him above his Brethren, with the Crown of *the Priesthood*. Amram was chosen of the Posterity of Levy, and Aaron from his Roots, didst thou sanctify Holy unto the LORD. Thou didst adorn him with the Ministerial Vestments, and with his Offerings, did he appease thine Anger. A Frontlet and a Robe, a Vest and Breeches of Linen, a Breast-Plate and Ephod, a Mitre and Girdle.

The Offerings of Bullocks, and the Burnt Offerings of Sheep; the Slaying of the Kids, and the cutting in Pieces, the Rams; The Savour of the Incense, the Confection, the kindling of the Coals, the sprinkling of the Blood, and the Enumeration of Rectitude: The favourable Acceptance of the Incense, the Prayer of Truth, and its Holiness, made Atonement for our Iniquities. A well ordered Linen Attire, decorated with Jewels; he was adorned with them all, like a Ministering Angel.

ALL these *Things* didst thou ordain for the Glory of Aaron, whom thou didst institute the Instrument of Atonement for Israel, granting by his Hands the Forgiveness of Iniquity. In the Place of Aaron, there was *an High Priest* of his Stock to minister before thee, on the Day of Pardon. Seven Days *before*, in the sacred Temple, did he meditate in the Law of *his* Duty, and the Service of the Day. For the Elders of the People, and the wife

wife Men *among* his Brethren the Priests, continually accompanied him until the tenth Day came. Saying, Consider, before whom it is that thou art going to appear; in a Place of Fire, blazing, and intensely flaming. Our Congregation depend upon thee, and by thine Hand, we are to obtain our Pardon. They cautioned him, and instructed him in the Ministry; and the Eve of Kippur, they went with him to the East Gate of the Temple, and shewed him, Bulls, Goats and Sheep, that he might be experienced in the Ministry. When the Time of the slaying the Lamb of the Continual Sacrifice drew near, they extended a Curtain of fine Linen, to make a Partition between him and the People, for Decency. He performed the Precept of *Bathing*, with Fear and Dread; and carefully examined himself, that there was nothing that cleaved to him in Bathing. He rejoiced in the *Performance of the Precept*, to fulfil his Duty: *He put off his proper Clothes*, and went down and bathed himself as he had been admonished to do.

They delivered unto him the Garments of Gold, which he put on, and washed his Hands and his Feet. He immediately received the Lamb of the Continual Sacrifice, and performed the Jugulation in Part, and left it to another to complete, and received the Blood, which he sprinkled on the Altar, according to the Ordinance thereof. He entered within the *Temple*, to put the Five Lights in Order, to fumigate the Incense and to put the two remaining Lights in Order. He then went forth and offered the Head and Members according to their Institution. He performed the Offering of the Pans, as he used to do daily; and poured out the Wine, *while the Levites performed the Musick*, on all the Instruments appointed. And after the Continual Sacrifice, he offered the Bullock *of the Burnt Sacrifice*, and the Seven Lambs of the Additional Solemnity of the Day. *And the Fruit Offerings, and the Libations thereof according to Duty; (And if it were Sabbatb, he Sacrificed the two Additional Lambs of the Sabbatb, first; and afterwards the Additional of the Day).* He then immediately came to the Chamber called Parvah, and they extended a Curtain for him, as was done at first; and before that he put off the Garments of Gold, he washed his Hands and Feet with great

great Neatness. He then began, and put off the Garments of Gold, went down and bathed himself as he had done before, he came up, and made himself Dry. And leaving the golden Garments, he put on White, because the Service of the Day was to be performed in White Garments. He hastened to wash his Hands and Feet, and First, came near his own Bullock ; (Now his own Bullock was between the Porch and the Altar, the Head to the South and the Face towards the West, and the Priest stood on the East, with his Face towards the West.) He standing with Dread before the Most High, and saying over it the Words of Confession.

AND he laid both his Hands upon it and confessed, and thus did he say ; I humbly intreat, the *Ineffable Name*, I have sinned, I have done Iniquity, I have transgressed against thee, I, and my House ; I humbly intreat in the *Ineffable Name*, that thou at this Time forgive the Sins, Iniquities, and Transgressions which I have (a) committed against thee, I, and my House. As it is Written in the Law of Mosheh thy Servant ; for on that Day he shall make Atonement for you, to purify you from all your Sins before the (*Ineffable Name*) LORD.

THREE Times did the High Priest in this Confession pronounce the *Ineffable Name*, which is that of Four letters, and which we are not permitted to pronounce, and three other Times in the Confession of the Priests, and Three other Times upon the Kid of Azazel, which are Nine ; and the Tenth, on the Kid of the Sin Offering, when the Lot came forth for God, he said, unto the (*Ineffable Name*) LORD, a Sin Offering.

AND the Priests and the People, who were standing in the (b) Court, when they heard the *Ineffable Name*, proceeding from the Mouth of the High Priest, with Holiness, and with Purity, they kneeled and prostrated themselves, and falling upon their Faces, said, Blessed be the Name of the Glory of his Kingdom for ever and ever, he was also careful to finish pronouncing the *Ineffable Name*, while they said the Blessing : And said unto them, ye shall be clean.

(a) Which I have sinned, and which I have done Iniquity, and which I have transgressed. (b) Heb. Azazel.

HE proceeded, and came to the East of the Court, to the North of the Altar, (the Prince of the Priests at his Right, and a principal Head of the Sacerdotal House at his Left,) in which Place there were two Kids; *their Faces towards the West, and their Backs towards the East.* And upon them, he drew two Lots: The Lot of the Right Hand which was for the LORD, he placed upon the One Kid, and said, unto the (*Ineffable Name*) LORD, a Sin-offering.

HE fastened a Scarlet Skain between the Horns of the Kid of Azazel, and placed it *at the East Door*, before the Place, whence it was to be sent. He likewise bound a Scarlet Skain, on the Kid which was for the LORD, about the Neck, near the Place of (*c*) Jugulation. He *then* came a Second Time near his own Bullock, and said over it, the Confession for his House, and for his Brethren the Priests.

AND he laid both his Hands upon it and confessed; and thus he said: I humbly intreat, the *Ineffable Name*: I have sinned, I have done Iniquity, I have transgressed against thee, I, and my House, and the Sons of Aaron thine Holy People. I humbly intreat in the *Ineffable Name*, *that thou* at this Time, forgive the Sins, Iniquities, and Transgressions, which I have committed against thee, I, and my House, and the Sons of Aaron thine holy People: as it is written in the Law of Mosheh thy Servant, for on that Day he shall make Atonement for you, to purify you, from all your Sins, before the (*Ineffable Name*) LORD.

And the Priests and the People, Page 153.

AFTER the Confession, he exerted himself with Dilligence to perform his own Sin-offering, and the Sin-offering of the People. He examined the Knife, jugulated his own Bullock, and received the Blood thereof in a clean Charger: Which he gave immediately to his Companion that he might keep stirring the Blood, to prevent its coagulating. He left the Blood of his own Bul-

(*c*) *i. e.* Cutting the Throat, The manner of Slaying the Sacrifice, or Victim to be offered.

took in the Hands of him that stirred it upon the fourth Pavement of the Court, from the Door of the Temple without, and took a Censer of high coloured Gold, and ascended to the Summit of the Altar: He brought it down full of Coals of Fire, (*which he took from the West side of the Altar*) and placed it upon the fourth Pavement of the Court. They brought him the Bowl and Censer full of the finest beaten Incense, and he took *both* his Hands full of it, and put it in a Bowl; taking in his right Hand the Censer, and in his left the Bowl: He carefully prepared himself, and entered into the Holy of Holies, and placed the Golden Censer between the Bars of the Ark: He took an Handful and put upon the Coals (on the West-side,) and waited until the House was entirely filled with Smoke. He closed his Eyes and retired backwards, and made a short Prayer in the Temple. He *then* went forth and took the Blood of the Bullock from him that stirred it, and entered into the Place where he had before entered, and stood in the Place where he had before stood; and sprinkled thereof upon the Propitiatory, and before the Propitiatory, between the Bars of the Ark.

ONE above, and Seven beneath (*d*). and he had no Intention to sprinkle, either upwards or downwards, but as it happened.

AND thus did he reckon, One, (*e*) One and One, One and Two, One and Three, One and Four, One and Five, One and Six, One and Seven.

HE went forth, and left it upon the Golden Seat which was in the Temple. When he came forth, they brought him the

(*d*) And he shall take of the Blood of the Bullock, and shall sprinkle with his Finger, upon the Face of the Propitiatory Eastward; and before the Propitiatory, shall he sprinkle seven Times, of the Blood, with his Finger. *Levit. Chap. 16. v. 14.* (*e*) In the preceding Text, the sprinkling seven Times, is here taken, to mean seven Times, besides the first mentioned sprinkling: Therefore he reckoned, One; then One and One, One and Two, &c. lest he should forget, and reckon the first sprinkling, in the Sum of the seven. *See Rab. Meheb Bar Maymon Hil. Aboed. Yom Ha Kippurim, Ch. 3, Sect 5.*

the

the Kid of the Sin-offering, which he jugulated, and received the Blood thereof in a clean Charger. He entered within to sprinkle of its Blood *between the Bars of the Ark*, according to the Order of the Blood of the Bullock.

One above, &c. And thus did he reckon, &c. Page 155.

HE went forth and placed it upon the second Golden Seat which was in the Temple.

He hastened and took the Blood of the Bullock, and sprinkled thereof upon the Vail opposite the Ark without.

One above, &c. And thus did he reckon, &c. Page 155.

HE with Speed left the Blood of the Bullock and took the Blood of the Kid, and performed with the Blood thereof, the same as he had done with the Blood of the Bullock, and sprinkled thereof upon the Vail, opposite the Ark without.

One above, &c. And thus did he reckon, &c. Page 155.

HE with joy poured the Blood of the Bullock, unto the Blood of the Kid, and emptied the full into the empty *Charger*; and came and stood within the Altar of Gold, between the Altar and the Candlestick. He put *some of the Blood* upon the four Horns of the Altar according to the Order thereof; beginning at the North East Corner and ending at the South East, and removed the Coals and the Ashes which were on the Golden Altar, on one Side and the other until he discovered the Gold thereof, and sprinkled of the mixed Blood upon that clean Part of the Altar seven Times. He went forth at the South-side without the Porch, and poured out the remains of *the Blood*, upon the West Foundation of the Exterior Altar. He proceeded and came near the Kid which was to be sent for Azazel, to confess over it the Offence of the Congregation.

AND he laid both his Hands upon it and Confessed: And thus did he say, I humbly intreat, the *Ineffable NAME*, thy People the House of Israel have sinned, they have done Iniquity, and have transgressed against thee: I humbly intreat in the *Ineffable NAME*, that

that thou at this Time forgive the Sins, Iniquities, and Transgressions, which thy People the House of Israel have committed against thee: As it is written in the Law of Mosheh thy Servant; For on that Day he shall make Atonement for you, to purify you, from all your Sins, before the (Ineffable NAME) LORD.

And the Priests and the People, &c. Page 153.

HE called unto him that was appointed, *and delivered the Kid unto him,* to convey it unto an uninhabited Country, to a waste Desert; and he, divided the Scarlet Skain that was on its Horns, fastning one Half of it to the Rock, and the other Half between its Horns; he *then* with both his Hands cast it down backwards, it rolled over as it descended, and before it reached Half way down the Mountain it was reduced to Pieces, and he said, so may the Iniquities of thy People the House of Israel, be blotted out.

HE ran unto the Bullock and the Kid which were to be burnt, and opened them, and took out their Fat, and put them in a Bowl to burn them upon the Altar; and the Flesh thereof, he suspended on Nails, and *afterwards* sent it away by the Hands of others, to the House appointed for burning it.

HE returned to the Court of the Women, to read in the Law of the Priests, in the Parashah of *Ahareh Mosh* (Levit. Ch. XVI. v. 1,) and in *Ach Be-aser*, (Ibid. Ch. XXIII, v. 27.) But *Be-aser* (which is in Numb. Ch. XXIX, v. 7, he rehearsed by Memory: Upon which he said eight Blessings; upon the Law, upon the Ministry, upon the Confession, upon the Remission of Iniquity, upon the Temple, upon Israel, upon the Priests, and upon the Remainder of the Prayer. He directed his Steps to the Bath; and washed his Hands and Feet; he then undressed, went down and bathed, came up and dried himself. They brought him the Garments of Gold, which he put on, and washed his Hands and Feet; he went forth and sacrificed the Kid, which was done without, (*and* which was the Additional of the Day) and afterwards his own Ram, and the Ram of the People; and after that, he burnt upon the Altar the

the Fat of the Sin-offering, and the Fat of the Bullock and the Kid, which were burnt : He then offered the Continual Sacrifice of the Afternoon, and performed them according to their Institution.

AFTER having completed all these *Things*, he again went to the Bathing-house, and directly washed his Hands and Feet, he undressed, went down and bathed ; he came up and dried himself. They brought him the white Garments, which he put on, and washed his Hands and Feet ; he entered *into the Holy of Holies*, to take away the Bowl and the Censer which he had put there in the Morning ; and again went to the Bathing-house, and washed his Hands and Feet ; he undressed went down and bathed, came up and dried himself. They brought him the Garments of Gold, and he put them on, and washed his Hands and Feet : He entered *into the Temple* to fumigate the Incense, and to light the Candles of the Afternoon as upon other Days, and washed his Hands and Feet, and undressed : They brought him his proper Garments which he put on ; and they accompanied him to his House. And when he departed in Peace from the Holy Place, he made, *the next Day*, a Festival for his Friends. Happy the People with whom it is thus ; happy the People, whose God is the LORD.

AND this was the Prayer of the High Priest, when he departed in Peace, from the Holy-place,

GRACIOUSLY grant, O LORD our God, and the God of our Fathers, that this Year, into which, we, and all thy People ; the House of Israel, now enter, in whatsoever Place they may be ; If it be a Year of great Heat, may there be Rain : And have no Regard unto the Prayers of Travellers, in what concerns the Rain, only at the Time in which the World hath Need thereof ; and that thy People, the House of Israel, may not stand in Need of Subsistence from one another, nor from any other People. A Year in which no Woman suffer Abortion, and that the Trees of the Field, yield their Fruit, and that the Exercise of Dominion, depart not from the House of Jehudah.

AND now, as thou didst hear the Prayer of the High-priest in the Temple ; in like Manner hear it from our Mouth, and Be

Save us.

BE graciously pleased, O LORD our God, and the God of our Fathers, that this Year, into which we enter, be unto us, and unto all thy People the House of Israel, in whatever Place they may be, A Year of Light, a Year of Blessing, a Year of Rejoicing, a Year of Delight, a Year of Glory, a Year of happy Union, a Year of Psalmody, a Year of Gladness, a Year of Goodness, a Year of Salvation, a Year of Subsistence, a Year of Instruction, a Year of Rest, a Year of Comfort, a Year of Joy, a Year of Exultation, a Year of Redemption, a Year of Jubilation, a Year of Stability, a Year of assembling the Captivity, a Year of receiving of Prayers, a Year of Favour, a Year of Peace, a Year of Dew and Rain, a Year of Plenty, a Year in which thou wilt conduct us with Firmness unto our own Land, a Year in which thou wilt bring the People under the Power of thy Law (*f*), a Year wherein thou wilt write us unto a good Life (*g*), a Year in which the House of Israel may have no Need of Subsistence from one another, nor from any other People, a Year wherein thou wilt prevent the Mortality and *restrain* the Destroyer from us, and from all thy People the House of Israel, a Year in which no Woman suffer Abortion.

Ve Attah. **A**ND now O LORD our God, we confide on thine abundant Mercies, and rely upon thy loving Kindnesses; and with Hope, wait for thy Forgiveness, For thou O LORD, art God, merciful and gracious, delaying Anger, and of great Mercy, and greatly extending Beneficence; and governest the whole World in thine Attributes of Kindness and Mercy: As it is Written in the Law of Mosheh thy Servant: And he said I will cause all my Good to pass before thee, and I will call by Name, the LORD, before thee: And I will be gracious unto whom I will be gracious, And I will be merciful unto whom I will be merciful.

Ub-chen-mab **A**ND herewith, how venerable did the High-priest appear, when he departed in Peace from the holy Place. Like an Amethyst set in a Crown, as a Ruby in a Mitre, as a Carbuncle known in the Ephod, *and* the Diamond in the Breast-

(*f*) Heb. Lead the People under us, Ps. 47, v. 3. (*g*) Heb. Unto good Lives.

plate

plate; like a Jasper of the finest Lustre, as the Onyx on Marble Columns, as a Chrysolite set in a Crown, and as a Hyacinth in a Seal; as the sparkling Emerald, as a bright Coral, like the Moon when shining in its greatest Lustre, like the Sun when it cometh forth in its Strength, *even* as the Sun among the Stars of Heaven, like an Holy One, like an Angel of the Lord. As it is written, For the Lips of the Priest shall preserve Knowledge, and they shall seek Law from his Mouth, for he is an Angel of the Lord of Hosts.

PIZMON of Ribbi Abraham Aben Ezra.

Alfore Ain Raatba. **H**APPY the Eye which hath seen all these Things, indeed to hear it *only*, our Soul is grieved.

Happy the Eye which hath seen the Holy Land, and *in the Possession* of one Nation; and the high Priest adorned with one Attire of Gold: We in our Captivity diligently observe one Day as a Fast, earnestly to seek our God, and to serve him with one Consent. *Indeed to bear it only, &c.*

Happy the Eye which hath seen the two Princes of the Priesthood, and the high Priest when he cast Lots on the two Kids: We in our Captivity are *dispersed* in the Lands of two Nations, and come to celebrate the unity of God, with two Dispositions. *Indeed to bear it only, &c.*

Happy the Eye which hath seen the three Offerings, and the high Priest when he said the three Confessions: We in our Captivity hasten to implore the Favour of our Creator, with three Words, and to sanctify his Name, *saying Holy, three Times. Indeed to bear it, &c.*

Happy the Eye which hath seen the Majesty of the four Services, and the high Priest adorned with the four Garments of Gold: We in our Captivity are dispersed throughout the four *Parts of the World*, we *nevertheless* have not profaned the Name of God in our Subjection to the four *Monarchies.* *Indeed to bear it only, &c.*

Happy

Happy the Eye which hath seen the high Priest who bathed himself five Times, and ministered with change of Garments five Times: We in our Captivity afflict ourselves in five *Abstinences*, and this Day implore God with five Prayers. *Indeed to bear it only, &c.*

Ub-cben kayab Le Ain.

AND herewith, what was *formerly* the Desire of every Eye, hath become *as* nothing; the Iniquities of our Fathers were the Cause of the Desolation of our Country, and our Transgressions have prolonged our Period: But may the Commemoration of Things *commanded* be accepted as an Attonement for us, and may the Afflicting our Souls avail for the Obtaining our Pardon.

Ve Attab Adonai Elobenu hareb Mikdash.

AND now, O LORD our God, the Sanctuary having been destroyed, and the legal Service been made to cease: It is manifest and known unto thee, that we have no Sacrifice for Offences, nor Offerings made by Fire; no sacerdotal Garments, nor the mingled Offering; no Lots, nor Coals of Fire; no sacred Place, nor the fine beaten Perfume; no Temple, nor Mount of Moriah; no Assembling, nor Confession; no Sacrifice, nor Sprinkling of Blood; no Sin Offering, nor the Fat-burnt upon the Altar; no Purification, nor Bathing; no Jerusalem, nor the Forest of Lebanon; no Propitiatory, nor Cherubim; no Incense, nor Bread of the Presence; no Altar, nor Candlestick; no cutting the Sacrifice in Pieces, nor Libations; no fine Flour of the Fruit-offerings, nor the Spices; no burnt Sacrifice, nor the Kid of Azazel; no Vail, nor the Bullock of the Sin-offering; no Tzion, nor the Frontlet of the holy Crown; no Cassia, nor Cinamon; no Savour of the Spices, nor the agreeable Savour; no Present, nor Peace-offerings; no Thanksgivings, nor the continual Sacrifices.

Abal natbatta lanu. **B**UT thou hast vouchsafed us O LORD, our God [*on Sabbath*] (this Day of Rest) this Day of Atonements, this Day of the Forgiveness of Iniquity, *even* this Day of holy Convocation; a Day in which the Afflicting the Soul

Soul is commanded (*a*); a Day the most solemn of *all* the Days in the Year; a Day in which thou wilt forgive all our Sins, and grant us the Expiation of all our Iniquities, and cause all our Transgressions to pass away, as it is written in the Law of Mosheh thy Servant; For on that Day shall he make Atonement for you, to purify you from all your Sins; before the Lord, shall ye be clean. And it is said, Take with you, Words, and return unto the Lord; say unto him, O forgive all *our* Iniquity, and accept *a* good *Heart*; and may we, instead of Bullocks, pay *the Sacrifice* of our Lips.

P I Z M O N. Shamem Har Tzion.

MOUNT Tzion hath become desolate for the Iniquity of our Fathers, *we have* no Sanctuary nor *high* Priest to make Atonement for our Congregations, *we therefore* bring our Prayers, instead of the Sacrifices which we should offer: And may we, instead of Bullocks, pay *the Sacrifice* of our Lips.

(*b*) Our Dwelling Place hath become desolate, and our glorious Temple destroyed; the Cloud of Incense is taken away, nor have we an Altar; we have nothing *now* remaining, but our Prayers, when we approach thee; O forgive our Rebellion and our Shame, *at this Time*, as when there was the Kid of Azazel: O return and have Mercy upon us, and suppress our Iniquities. *And may we &c.*

O good God! graciously accept the Prayers of this People, who are humbled and trampled upon, and forgive *them*; receive their Petition as the most acceptable Incense, and grant *them* the Expiation of the most heinous Iniquity; and forgive their Sins, as when the Atonement was made upon the Kid which was broken in Pieces: O God answer us in the acceptable Time, and despise not our Affliction.

O God answer us, &c.

E. V. *Ab. tair orenu.* **O**UR God and the God of our Fathers, cause our Light to shine, erect our Temple, repair our Wall, set up our Standard, adorn our Sanctu-

(*a*) Heb. A Day in which eating, drinking, &c. is prohibited.

(*b*) Heb. The Place of my Dwelling, &c. all Singular.

ary, shine forth and save us, dissipate our Offences, purify us from our Sins, cleanse us from our Impurities, rectify our Errors, wash away our Stains, set aright our Hearts, pardon our Trespases, forgive our Perversities, cause our Iniquities to pass away, disperse our Transgressions, justify our Hosts, raise up our Congregations, accept our Supplications with Favour, have Regard to our Intreaties, hear our Prayers, may our earnest Request, and the Prayer of all thy People the House of Israel be well pleasing unto thee.

Eben say, Elohenu Velohe Abothenu mebol, Page 140. E. V. Ab. al taas imanu cala, Page 115. 10, We, and our Fathers, Page 117.

The Confession of the Musaph, of Rabbenu Shem Tob ben Ardufiel

Ribbono Shel Olam.

LORD of the World! When I consider, that the Lustre of my Youth is departed, and *that* my Prospects are all of them become as a mere Shadow; while my Sins appear red as Scarlet, although my Locks are white as Snow, according to the great Number of Years, wasted in the Pursuit of every Lust, and which have been spent in transgressing every Precept; now alas! at an End without Hope; I almost despair the Obtaining a Reformation, or that I shall be able to repent, while the Time is thus short, and the Labour exceeding great. Oh when will the Time come, (*I was wont to say,*) That I may publicly confess the Sins, I have with Presumption committed; *Now that the Time is come*, how shall I confess, in the few Hours I have remaining, the Sins, and Iniquities which I have committed? Or that I should be even able to mention them, when to enumerate them, Words would be wanting; If to write them, Books and Volumes would not contain them; Days and Nights would be consumed in the Confession, and there would yet remain the greater Part to be confessed. *Nevertheless*, if with pleasing and mellifluous Words, I implore Forgiveness, of my Transgressions, how good, and how agreeable would it be? I will then begin with the Confession of the Sin of an Evil Tongue; I will intreat with tender Expressions, for the Sin of the Dissoluteness

ness of Speech. As the Mouth hath been the Occasion of the Crime, may it now be the Instrument of obtaining Pardon. But alas ? How shall the Speech of Lips, be able to obtain Forgiveness for the Blood wherewith the Hands are stained, or for the Violence they have done ? For the Sins past and present, already perpetrated, and committed. Of what Avail can the Confession of a deceitful Tongue be ? What Advantage can it be to him that is laden with Wickedness, the many unprofitable Confessions, however frequent they be made ? For the Expiation of Transgression doth not consist in the Multitude of Words : Is the Health of *the Soul* to be obtained by the Motion of the Lips, however Eloquent, whilst the Heart retaineth Malice, and the Thoughts are immersed in every Abomination ? And although my Tears should fall in Drops, as the Rain, to intreat for the Sin which I have committed against thee through Error ; I should nevertheless be accountable before thy divine Tribunal, for the Sin which I have presumptuously committed against thee : Or if I were to hope obtaining (as it were by a Miracle) Pardon, for the Sin which I have committed against thee by Constraint ; Woe of me, if I must suffer Pain both in Body and Mind, for the Sin which I have committed against thee, with my Free Will. And although I earnestly intreat, and my Pardon be granted for the Sin which I have committed against thee in Secret ; yet my Heart would be parched up in the Fire of Terror, for the Sin which I have committed against thee in Public. Or if I should say, I will for this Time, fly from thy Presence, until thine Anger be passed over ; how inconsistent ! When the whole Earth is full of thy Glory, and there is none to deliver from thy Power ; the very Grave is naked before thee : Whither shall I fly from thy Presence, when there is nothing hid from thine Eyes ? If I ascend up to Heaven, thou art there ; and if I make the Grave my Bed, thou art also there : I will therefore be silent, I will become Dumb, and put my Hand to my Mouth ; I am ashamed and confounded. With Heart fearful, and trembling, absorbed, and amazed in Mind, the Thoughts in Suspence, unable to determine between Liberty and Constraint, between possible and impossible ; uncertain which may be the most proper, whether

whether to stand or fly, whether to be fearful or have Hope; halting between two Opinions: Whether I ought to call my Iniquities to Mind, or endeavour to forget them; whether I should speak, or hold my Peace? O the dreadful Situation! If I am silent, my whole Frame trembles; And if I speak, my Crimes are then discovered: O the Remorse of my Heart, at my past Life! If I think of hiding my Iniquity in my own Bosom, and to lodge it in my own Breast, my Countenance would be an Evidence of my Guilt: But *above all*, the Judge intuitively beholdeth the most profound Secrets; and before him there is no Oblivion. He respecteth not Persons, nor will he receive Bribes. How very precious a Thing is the Redemption *from Sin*, and how shall I, that am poor and indigent in *good Works* be able to obtain Purification. I will therefore bow down my Head as a Reed, my Tears tinged with my Blood through Grief: And Inwardly I am rent in Pieces *through Anguish*.

But I stand self-reproved, my own Mind answering me with Encouragement, saying: Although the Judge is awful and tremendous, yet earnestly intreat for Redemption, for there is still Time; nor despair obtaining Mercy, For the Sun is yet high, and hastened not to set, as a perfect Day: That there may be Time for thy *penitential Cry*, and a Door opened to thy Prayer, to grant thy Request: And although thy Crime be ever so great, God is still infinitely greater to forgive; and if thy Sins are as the Waters of the Sea, and the Waves thereof, and thy Offences as the Stars of Heaven and their Hosts; *consider that* the Mercy of the Lord is Eternal: And if thine Iniquities surpass the Clouds, his divine Favour excelleth the Heavens, even the highest Heavens.

With this intellectual Discourse, I became strengthened, and repaired to my Station, where I encouraged myself to Repentance.

I therefore come to attend at the Doors of thy Mercy, and my Heart hath inspired me to confess some Part of my Sins, and to relate a small Portion of my Iniquities, as one of a Thousand of my Trespases. I have offended, and my Offences, are an Accumulation of Crimes; the Sin of Usurpation, and the Sin of Prevarication; I have prevaricated, nor have I by Day; or by Night, divested

ted myself of the evil Habits which I have contracted : I have committed Theft, nor is it in my Power to make Restitution thereof : It is indeed difficult to restore the Theft already consumed. I have raised slanderous Reports, with an artful and scornful Tongue, in the most vile Manner. I have been Iniquitous and have misrepresented whatsoever was Right, placing it in a Light, injurious, and contemptible. I have done wickedly, and yet my Soul was joyous and glad ; O why is the Way of the Wicked prosperous ! I have behaved with Pride, and became the intimate Friend of contentious and litigious Persons, whose Behaviour, was arrogant and proud. I have done Violence and with my Mouth basely vilified the righteous Man, because he had done no Violence. I have suborned, and he purchased me for a Slave that gave a false Evidence. I gave evil Council, and to annul the divine Precept, I took Council against my own Soul. I have spoken Lies, and my Heart was as a Fountain of Waters, flowing with Streams of Falsities, and Lies. I have been scornful, and my Heart rejected the Advice of good Counsellors, and became attached to Deriders. I have rebelled, and my *sacrilegious* Hands have erased from the *boly* Books, *the Words*, But rebel ye not against the LORD: I have blasphemed, *for* my Heart in publick and in private blasphemeth God by Hypocrisy. I have been obstinately rebellious, and have incited others to behave with Insolence. I have done Iniquity, and my proud Heart refused to rectify what it had done wrong. I have transgressed and made Choice of Companions among the most profligate of Men. I have distressed, and vexed every one, and lorded it over them with Severity and Tyranny.

I have been perverse, and did not all Times forbear speaking with Asperity. I have been impious, and have even envied others in their Transgression ; and the ungodly Man in the Pursuit of his Wickedness. I have corrupted myself, and that, seeming but a small Matter in my Eyes, I have also enticed others to follow my corrupt Practices ; I have committed Abominations, and my Soul panting with Desire, until the Abomination was perpetrated. I have erred, and my Heart went astray as a Sheep without a Shepherd ; in

in such Manner, that every one might perceive, that I had lost my Way. I have led others into Error, and endeavoured to persuade, even the godly Man, to follow my impious Frenzy: But in his Sight indeed, I appeared, as a Person bereft of Reason, and lost. I have departed from thy *divine* Precepts, and goodly Judgments, *and that* without any Advantage to myself: And thou art Righteous in whatsoever hath befallen me; for thou hast performed the Truth, and I have done wickedly. But I know, that thou art God, Gracious and Merciful, repenting of Evil, and thy Goodness never ceaseth, but far exceeded even the Report thereof; delaying Indignation and greatly extending Beneficence, never sending away empty those, who earnestly request thy Favour; but attending their Petition, grantest their just Desire. And as it is according to my Nature to Sin; so it is agreeable (O God who divideth between the Holy and the Profane) to thine exalted Goodness, to Forgive. I, *by my natural Frailty am exposed* to Sin, and thou O God art Righteous and the Saviour; Thou wilt grant Salvation at the earnest Intreaty of him that imploreth thy Mercy. From the Infamy of Transgression, is the resplendent Praise of Mercy known, even in *the Forgiveness* of the presumptuous Sinner. And if it were not for the Vileness of the Offence, the inestimable Price of Mercy would be lacking, they would together cease. And were it not for the Impurity of Iniquity, the Purity of Repentance would not be known; and if it were not for the Hope of Forgiveness, the Children of Iniquity would still further vitiate themselves, and commit Abomination. Therefore O God, if my Transgression and Transgressions be great, behold my Affliction and my Distress, may my sufferings atone for me: And if my Iniquity and Rebellion be great, remember my Affliction and the Bitterness of my Grief: Have REGARD to what I am. What is sweeter than Honey, and what is stronger than the Lion? The Sweetness of the Desires of my sensual Soul, and the powerful Force of my Appetite, which cruelly vexeth its own Flesh. My Understanding before these Enemies, like the Fox is silent, and my intellectual Soul, as a Lamb becometh dumb: *For the Appetite hath Dominion, as the Lion is powerful among the Beasts.*

Beasts. The material Part of our Nature lusteth after Falshood and Concealment, altogether loving Bribery, and is continually changing: And to obtain what it desireth, perverteth its Ways, and armeth all its Powers, compounded of the four Elements; each attracting to itself without knowing satiety, they hold continual Warfare one with another, without Knowledge, and by their Division destroying themselves: Without ever following any one Opinion, or being governed by one Council, each taking its own Course. One heated by the fiery Particles of Nature, burneth with Desire; another partaking of the watery Element is maliciously sullen, a Third carried away with the airy Part of his Nature, is fickle and cruel: The other more inclined to its Mother Earth, is grovelling and dull, turning a deaf Ear to the Councils of Wisdom.

One continuing in *habitual Malice*, another in following *Iniquity*; another ready to be making a Prey of every Thing; and the Fourth prepared to act with Violence. Each at War with the other, and in that Manner destroying themselves; for being composed of Contraries, they are as a City whose Walls are broken, and is with Facility taken. And although I endeavour to introduce Peace, they are for War. All their Paths are directed to Violence, and Destruction; nor is there any Justice in their Footsteps: Their Eyes are shut from seeing, and their Heart from understanding; and were it not that I was formed of the same Elements, I should not have rebelled, nor receded from the Paths of Virtue. Indeed my Conscience filled with Shame and Remorse, called aloud unto me, saying, O miserable Sinner! Iniquities are the Cause of all this Disorder. Every *irregular Inclination* claiming the Precedence, one requiring it, the other endeavouring to obtain that Pre-eminence; while I was at a Loss how to act: What can a Lamb do among Wolves? How can one defend himself against so many? A Multitude against one have prevailed. Behold me acting by Constraint, O God, set me at Liberty from the Perversity and Offence wherein I am involved; and at this Time I humbly beseech thee, pardon my Sin. Forgive my Iniquities, and grant me the Remission of my Transgression, and the Sin of my Pride, although not for my own Sake; and if

(which

(which may thy divine Majesty not permit) thou despise my Affliction; and the Tumult of my Iniquities, silence the Voice of my Supplications; yet thou O Almighty God wilt not reject me: O grant *my Pardon* for the Sake of this holy Congregation, who every one pour out their Supplications *with Tears of Repentance*; as well the Small as the Great; he that is Strong, with him that is Weak: Paying with the Sacrifice of their Lips, for the Burnt Offerings; and offering up their most humble Intreaties, instead of Sacrifices; and confessing before thy divine Presence; saying,

Ashamnu, Page 116. Leenuu, Page 121. Ashamnu, Page 143. *said with a low Voice.* Mah nomar, &c. to Remission and Forgiveness, Page 145. Adir ve-naor, Page 121, to, From Ancient Times, Page 122. E. V. Ab. Yaaleh, Page 141, &c. to, Most grateful Praile, Page 142. (*For the Bircath Cohanim, See Direction, Page 122*) Sim Shalom, Page 142. (Ve-attem haddebekim, Page 70). Ub-Sepher Hayim, Page 143. Kadish Leela.

Israel Abadecha. **I**SR AEL thy Servants, assembled in thy Presence, most earnestly desire thy Forgiveness, and pant after thy Salvation. I humbly intreat *thee to* accept their Supplications, as the additional Sacrifices, O God, who preservest Mercy unto Thousands.

Israel thy Servants, with Humility approach, and with extended Hands implore the Omnipotent God: I humbly intreat *thee to* accept their Supplications, as the Savour of the most agreeable Sacrifices, O God, who preservest Mercy unto Thousands.

Israel thy Servants, upon thee, place their Dependence, and attend thy Mercy, and hope for thy Salvation. I humbly intreat *thee to* accept their Supplications, as the Burnt-Sacrifices and Libations, O God, who preservest Mercy unto Thousands.

Israel thy Servants, *are* astonished and-troubled in Mind, and by Reason of their Sins, they are fearful and in Dread. I humbly intreat *thee to* accept their Supplications, as Sacrifices and Peace Offerings, O God, who preservest Mercy unto Thousands.

Z

Israel

Israel thy Servants, sighing, and in Groans *implore*, and upon thy Mercy they entirely rely: And although they are destitute of good *Works*, I humbly intreat *thee* to accept their Supplications, as the Offering of *the unleavened Cakes* (i). O God, who preservest Mercy unto Thousands.

El Melech, Page 125. (1) Vayaabor, Rabamana, Page 125. (2) Vayaabor, Anshe Emunah, Page 127. El Melech, (3) Vayaabor, Pamahnu Merach, Page 128. El Melech, (4) Vayaabor, Haranu Tzurenu and Anenu, Page 129. El Melech (5) Vayaabor, Rahum ve bannan, Page 130, *Ec. 10*. For thou art our Praise, Page 134.

El Ezech Appaim attab.

THOU art God, delaying Anger, and the Lord of Mercies: The Greatness of thy Mercies, and thy Loving-Kindnesses didst thou reveal unto the meek Man of ancient Times: And thus is it written in thy Law; and the Lord descended in the Cloud, and was there present with him, and called by Name, the Lord; where it is also said,

(6) Vayaabor, Likdushath Shimcha, Page 134, *Ec. 10*, Aided and comforted us, Page 136. (7) Vayaabor. *Kadish* Leela. Teanu, Page 72, Tithkabal, Col Israel, Page 27, *Ec. 10*, I have Nothing to Fear, Page 29.

END of the MORNING SERVICE of KIPPUR.

(i) Levit. Ch. 2. v. 4.

MINHAH

MINHAH OF KIPPUR.

Begin with Psalm 34, as on Sabbath, Page 30, to, Your Hope in the Lord, Page 35. Kadish Leela.

El Ereb Appaim. **O** God, delaying Anger, and of great Loving Kindness and Truth; chastise us not in thine Anger; have Compassion O LORD, upon Israel thy People, and save us from all Evil: We have sinned against thee, Lord forgive us, we humbly intreat, according to the Multitude of thy Mercies, O God.

El Ereb Appaim. **O** God, delaying Anger, and full of Mercies, hide not thy Countenance from us, have Compassion O LORD, upon the Residue of Israel thy People, and deliver us from all Evil: We have sinned against thee, Lord forgive us, we humbly intreat, according to the Multitude of thy Mercies, O God.

Then the Sepher Torah is taken out, and the Service said as Page 19; And the Parashah is read from Levit. Ch. 18. v. 1. to the End of the Ch. The Haphtarah is the whole Book of Jonah; to which is added, from Micah, Ch. 7. v. 18, to the End of the Book: Then the Sepher Torah is returned to the Hechal, Kadish Leela.

The AMIDAH is the same as the Morning, Page 100, to, And unto all Israel, Amen. Page 108.

REPETITION of the AMIDAH.

Adonai Sephatai, Page 100, to, Restorer of Life to the Dead. *Ibid.*

The KEDUSHAH.

Yb-chen Nakdishach Melech. And herewith, will we ascribe Holiness unto thee, O KING. *repeated.*

Bane Elyon. **T**HE Sons of the Most High, in the highest Heavens, diligently attend; and a pure Nation, as the Light begins to brighten in the Orient, with speedy Steps advance, to ascribe Holiness unto the Lord; and with Hearts wrapt in Admiration, exert themselves in Song, and glorify the God of Israel.

The

M I N H A H

The Sons of the Most High, of wondrous Form, their Bodies shining as the Moon for Brightness, brilliant as the Diamond, and most sparkling Gems; Bathing in Fire, and not in Waters of Pools or River: How then can their Brightness be compared with other *known* Splendors, when their Essence is not like the Substance of Man that is born of a Woman? For their Essence is like unto that of the Heavens in Purity.

And a pure Nation, proceeding from the desirable Source of precious Ancestors, that reside in the Habitations of the Pure; make Speed with purified Hearts, and chaste Bodies, to become like unto the Angels of God: And in the Morning early, they arise to pray and implore, with Souls shining as the Stars in Brightness; washing also their Garments, and becoming pure.

The Sons of the Most High, of Excellent Resemblance, not *indeed* like Men; but the Idea of them is however impressed on the Minds of the Saints; they are formed of blazing Light, and flaming Fire, adorned with Brightness like Lightning, for clothing; exempt from the human Desires, wanting neither Meat nor Drink: *And* without Steps, or Legs, or Feet, make Speed to perform their Duty, in singing sacred Hymns unto thee, the eternal Creator; they also being among the most exalted Saints.

And a pure Nation, sanctifying their Persons; this Day endeavour carefully to attend at the Entrance of thine Holy Temple, and with new Praises which they offer up, they earnestly desire Admittance to thy divine Presence, as with the most Holy Sacrifice; separating themselves from all Worldly Desires, and sanctifying themselves this Day, according to the Declaration of Mosheh; And ye shall sanctify yourselves, and become holy.

The Sons of the Most High, *with Rapidity* fly, to sing the Praises, and chant aloud the Wonders of *the LORD*: Where there is neither Night, nor Time measured by Hours; to ascribe Power and Glory, and to implore with the most ardent Desire: And a pure Nation *approacheth* to relate the awful Praises of *the LORD*; and humbly to intreat for *Mercy*, on the Fasts appointed; and all of them glorify him with Hymns of Praise: For unto him *alone*, Praises appertain; saying, Holy, Holy, Holy, O LORD of Hosts.

Kedusha

Kedushab of Ribbi Mosheh Aben Ezra:

Vb-chen ve-lach taaleb Kedushab, Ki attab Elobenu:

And herewith, unto thee shall Holiness be ascribed, for thou art our God.

Anshe Hefed. **O** Ye Men of Piety, who lift up your Voice, ascribe ye Glory unto the LORD. They communed together, and with one Accord answered; saying, O God, with whom hast thou compared thyself in Glory? May his Power be unto his People, for a Pillar of Iron in their Defence, and for a Wall of Fire round about *them*, for Glory. May he heal the Sorrows caused by their Sins, and accept their Works with Favour; and may the Saints rejoice in Glory: May the Root of Ishai stand up for an Ensign of the Nations for ever, *even* the Branch of the LORD, for Excellence and Glory. *Then* will the Nations say, as a Reward for their Sufferings, have they received all this Glory. May he accept their Prayers, and command that they inherit Strength, with Riches and Glory. May he vouchsafe them the joyful Tidings of his Goodness, that their Creator hath been pleased to accept their Persons, and *granted them* Glory, before his Elders: The Supporters of his Throne shall proclaim, Be ye lifted up O ye Gates of the World, that the King of Glory-enter: *Even* the King, of Glory, before whom there was no God. God hath caused his holy Word to be published *unto his People*, that they might exalt and glorify him, like the Angels of God; and sanctify the Holy One of Jaacob, and the God of Israel.

Nakdishach, *Page 115.* Attah Kadosh, *Page 100, unto, Ye shall be clean, Page 102.* E. V. Ab. al taas Imanu calah, *Page 115, to, We, and our Fathers, Page 117.*

The Confession of the Minbah of Ribbi Isac Ben Israel.

Ribbono shel Clam.

LORD of the World! At the Time of offering up the Minbah, when I call to Mind, my Sins, my Transgressions, and my Offences; I am seized with Fear and Trembling: I became astonished, amazed in Thought, and in great Consternation of Mind; *reflecting*

reflecting, when God would rise up in Judgment: When he sitteth upon the Throne of Justice, who is it that shall not fear him? Or when he approacheth as a Judge, what shall I answer him? When God ariseth, what shall I do? And when he requireth an Account of my Actions, what Answer shall I return him? As one that is Dumb, that openeth not his Mouth, am I silent: And by Reason of the Multitude of my Iniquities, I am all Astonishment; I am ashamed and confounded. Alas that Shame! Alas that Confusion! What shall he that is but Dust of the Earth, answer in the Presence of him that inhabiteth the highest Heavens? My own Mouth would condemn me, if I were to pretend to be Righteous; and if my Iniquities be examined into, what shall I say, or how can I justify myself? I have earnestly desired an Intercessor in my Behalf; I have enquired within myself for one; I have indeed sought after one, but have not found him. I applied unto my Head, my Front, and my Face, that they might interceed for me, before the Lord; peradventure he would forgive me. But my Head answered me, saying, How can that Head be lifted up, which hath been guilty of *so much* Levity, and hath presumed to depart from *the Service* of the Supreme Governor of the World. My Face also answered me, that it was ashamed to appear before the divine Presence; *saying*, wherewith wilt thou appease the Lord? How, by shewing, O sinful Man, a shameless Face? And my Fore-head answered me, O Man that is born of a Woman! How wilt thou obtain Pardon, while thy Sin is engraven upon the Table of thine Heart, and thy Front thus Brazen. I spake unto my Mouth, unto my Lips, and unto my Tongue; that they might intreat my Creator in my Behalf; perhaps the Lord, may have Regard unto my Affliction. But my Mouth answered me, how shall the Mouth accustomed to utter vile Things, dare be opened to speak a single Word before him that inhabiteth Heaven? My deceitful Lips answered me, how shall flattering Lips speak before him, who only speaketh Righteousness? And my Tongue answered me, is it decent for that Tongue accustomed to utter Insolent Words, to implore Favour of him, who is to be feared in Praise? I then addressed myself to my Heart, and

and to my Soul; to pray, and pour out Supplications before my God, *the* most Holy, who is my Glory, and that hath exalted me: But my Heart answered me, how shall that Heart which is immersed in the Mire of iniquitous. Imaginations, intercede; or how shall a Heart always devising vain Thoughts, be intent on Prayer? My Soul also answered me, how shall a Soul guilty of Offences and Transgressions, apply for Grace, to the Creator of Heaven and Earth: Or how pour out *her* Supplications, before him that inhabiteth the highest Heavens? I requested of my Hands, that they might be stretched out towards Heaven; but they answered me, how can Hands which are not pure, be spread out towards the Heavens? I then intreated my Feet to walk to the House of God, to pray and intercede for Mercy; but they answered me, how shall those Feet, which have always hastened to pursue Evil, walk to the House of the God who holdeth all Wickedness in Abomination? Woe of me, that *all* my Members, which I vainly imagined would support me, have by the Stumbling-Block of their Iniquity, put me to Shame: I called upon my *Imaginary* Friends, but they have deceived me. I therefore called upon the Superiour, and upon the Inferiour; that they perhaps might intercede for me, and implore the Mercy of him, that is the Lord of Lords: I called indeed, but found none to support or protect me: I cried aloud, but saw none to strengthen me, or uphold me. I beheld, and there was no Help; I was astonished, but no Assistance came: I then considered in my own Mind, if I do not act for myself, who is it will be for me? I will *therefore* confess my Transgression and my Offence: and the Lord God, will *himself* assist me. While every one of my Limbs, by Reason of the Dread of their Iniquity, were seized with Rigors, and with a mournful Voice, *each* confesseth his Sin, and calleth aloud one unto another, saying,

Ashamnu, Page 116. Leenenu, Page 121. Ashamnu, Page 105. *said with a low Voice.* Mah Nomar, &c. 10, Remission and Forgiveness, Page 107. Adir ve naor, Page 121, 10, From ancient Times, Page 122. E. V. Ab. Yaaleh, Page 102, &c. 10, With abundant

abundant Fortitude and Peace, *Page 105.* Ve-attem haddébekim, *Page 70.* Ub-sepher Hayim, *Page 105.* Abinu Malkenu hatanu Lepbanecha, *Page 123.* On Sabbath is said, Tzidkathecha, &c. *Page 37.* Kadish Leela.

Kab Seema Ebyonecha. O God! hear thy poor distressed People, that implore thy Grace: O our Father, conceal not thine Ear from thy Children.

O God! a People from the Depths of innumerable Distresses, call upon thee: I intreat thee O LORD, suffer them not to return empty this Day, from thy Presence. O God hear, &c.

Forgive their Pravity, their Iniquity, and the Multitude of their Sins: And if not for their Sake, do-it, O God, my Strength, for thine own Sake. O God bear, &c.

And this Day, blot out their Sins, and receive with Favour, their Prayer, as an *acceptable* Offering; dispose their Hearts to serve thee, and give Ear unto their Petition. O God bear, &c.

Have Regard unto their Tears, and assemble the errant Flock, and establish thy Shepherd *over them*, and with thy Goodness visit thy Sheep. O God bear, &c.

Grant unto those who walk in the Right Way, the good Tidings of Pardon, this Day; and at the Prayer of Minbah, grant them thy Grace. O God bear, &c.

El Melech, *Page 125.* (1) Vayaabor Rachamana, *Page 125.* (2) Vayaabor, Anshe Emunah, *Page 127.* El Melech, (3) Vayaabor, Tamahnu Meraath, *Page 128.* El Melech, (4) Vayaabor, Hatanu Tzurenu, &c. *Page 129, to,* Thou art our Praise, *Page 134.* El Erech Appaim, *Page 170.* (5) Vayaabor, Likdushath Shimcha, *Page 134, to,* Hast aided and comforted us, *Page 136.* (6) Vayaabor. Kadish Leela, Teanu, *Page 72.* Tiikkabal, Alenu Leshabeab, *Page 28.*

END of the MINH AH of KIPPUR.

NEILAH

NEILAH OF KIPPUR.

P I Z M O N.

El Norab Alilab. **O** God awful in Deeds, grant us Pardon, *we humbly beseech thee*, at the Time of the Neilah. *O God awful, &c.*

Metbe Mispār. (*k*) Thy People Israel, lift up their Eyes unto thee, and are burning with Grief *for their Sins*, at the Time of the Neilah. *O God awful, &c.*

Skopbechim Lecha. Unto thee do they pour out their Souls; O blot out their Transgression and Iniquity, and grant them Pardon, at the Time of the Neilah. *O God awful, &c.*

Heve Labem. O be thou unto them a Protector, and deliver them from the Curse; and seal them unto Glory and Joy, at the Time of the Neilah. *O God awful, &c.*

Hon Osbam. Be Gracious unto them, and have Mercy upon them; and execute Justice on those, who fight against them, and oppress them, at the Time of the Neilah. *O God awful, &c.*

Zebor Tzidkatb. Remember *in their Favour*, the Righteousness of their Fathers, renew their Days as of old, and as in the Beginning, at the Time of the Neilah. *O God awful, &c.*

Kera Na. O proclaim the Year of Acceptance, and restore the Residue of the Sheep, even Israel and Jehudah, at the Time of the Neilah. *O God awful, &c.*

Michael Sar Israel. May Michael the Prince of Israel, Eliahu, and Gabriel, now advertise (*l*) the glad Tidings of Redemption, at the Time of the Neilah. *O God awful, &c.*

Yehi Hafecha, Page 21, and the 145th Psalm, Page 22. Kadish Leela.

(*) Heb. Those who are called Men of Number. 1 Chron. Ch. 16. v. 19.

(l) Heb. Michael Prince of Israel, &c. advertise ye now.

The A M I D A H.

Adonai Sepbatai. O LORD open thou my Lips, and my Mouth shall declare thy Praise.

Baruch Attab. **B**LESSED art thou, O LORD our God, and the God of our Fathers; the God of Abraham, the God of Isaac, and the God of Jacob; the great God, powerful and tremendous; the most high God; bountifully dispensing Benefits; the Creator of all Things; and who remembering the Piety of the Fathers, will send a Redeemer to their Posterity for his Name Sake, in Love. Remember us unto Life, O God, the KING, who hath Delight in Life: *Kuchsafe* to seal us in the Book of Life, for thine own Sake: O God of Life, the living God, the KING, the Supporter, the Saviour and Protector. Blessed art thou, O LORD, the Protector of Abraham.

Attab Gibbor. **T**HOU O LORD, art for ever powerful; thou restorest Life to the Dead, and art mighty to save; Causing the Dew to descend. Sustaining by thy Benevolence, the Living, and by thine abundant Mercies, animating the Dead; supporting those who fall, healing the Sick, setting the Prisoners at Liberty, and performeth his faithful Word unto them that sleep in the Dust. Who is like unto thee, the Lord of mighty Acts, or who may be compared with thee, *the* King, who killeth and again restoreth Life, and causeth Salvation to flourish? Who is like unto thee, most merciful Father, who remembereth his Creatures in Mercy unto Life; and art faithful to quicken the Dead? Blessed art thou, O LORD, the Restorer of Life to the Dead.

Attab Kadosh. **T**HOU art holy, and holy is thy Name; and the Saints shall incessantly adore thee, Selah. From Age to Age, ascribe ye the supreme Dominion unto God; for he alone is *most* high and holy. And may thy Name, O LORD our God, be sanctified in Israel thy People.

Ub-chen ten Puhdecha. **A**ND herewith, extend thy Fear, O LORD our God, over all thy Works; and thy Dread over whatsoever thou hast created: And may all the Creation

Creation fear thee, and all Creatures worship before thee, and all of them become one Body, to do thy Will with an upright Heart: For we know, O LORD our God, that thine is the Dominion, *that* Power is in thine Hand, and Might in thy Right Hand; and thy Name is to be feared throughout the whole Extent of Being, which thou hast created.

Ub-chen ten cabod. **A**ND herewith, grant Glory to thy People; Praise to them that fear thee, a good Hope to them that seek thee; and Confidence unto those who wait upon thee; Joy to thy Land, and Gladness to thy City; an happy Restoration of the Kingdom of David; thy Servant, and a splendid Light to the Son of Ithai; thine anointed, speedily in our Days:

Ub-chen Tzadikim. **A**ND herewith, shall the Righteous behold and the Saints shall exult with Joy. But Iniquity shall be silent, and all Manner of Wickedness shall vanish as Smoke, when thou shalt remove the Dominion of Pride from the Earth.

Ye-timloch. **A**ND thou, O LORD our God, *even* thou, shalt speedily reign over all thy Works, on Mount-Tzion, the Residence of thy Glory, and in Jerusalem, the City of thy Sanctuary: As it is written in thy holy Word, The LORD shall reign for ever, thy God O Tzion, throughout all Ages. *Ha-LELUYAH.*

Kadosh attab. **T**HOU art holy, and thy Name is to be feared, and besides thee, there is no God; as it is written, And the LORD of Hosts shall be highly exalted in Judgment; and the God most holy, shall be sanctified in Righteousness. Blessed art thou, O LORD, the King most holy.

Attab behartanu. **T**HOU hast chosen us before all *other* People; thou hast loved, and kindly regarded us, and exalted us above all *other* Nations: Thou hast sanctified us with thy Commandments, and brought us near unto thy Service, O our King: Thou hast divulged thy great and holy Name unto us, and hast vouchsafed us, O LORD our God, in Love; [*on Sabbath*]

batb] (this Day of Rest) this Day of Atonements, this Day of the Forgiveness of Iniquity ; *even* this Day of holy Convocation, for Remission, Forgiveness, and Atonement ; and thereon, to grant the Remission of all our Iniquities, in Love, an holy Convocation, a Memorial of *our* Departure from Egypt.

E. V. Ab. Mehol. **O** UR God, and the God of our Fathers, grant us the Remission of our Iniquities, [*on Sabbath*] (on this Day of Rest) on this Day of Atonements, on this Day of the Forgiveness of Iniquity, on this Day of holy Convocation ; blot out, and cause our Transgressions to pass away from before thine Eyes ; as it is said, I, *even* I, am he that blotteth out thy Transgressions for mine own Sake, and I will not remember thy Sins. And it is said, I have caused thy Transgressions to vanish as a Vapour, and thy Sins as a Cloud : Return unto me, for I have redeemed thee. And again it is said, For on that Day he shall make Atonement for you, to purify you from all your Sins, before the LORD, *and* ye shall be clean.

E. V. Ab. Yaaleb. **O** UR God, and the God of our Fathers, most graciously grant, that the Memorial of us, of our Fathers, of Jerusalem thy City, of the Messiah, the Son of David thy Servant, and of all the House of Israel thy People, may acceptably come before thee ; and be heard, visited, and remembered with Favour : For *the obtaining* an happy Deliverance, Grace, Favour, and Compassion ; [*on Sabbath*] (on this Day of Rest) on this Day of Atonements, on this Day of the Forgiveness of Iniquity, *even* on this Day of holy Convocation ; thereon to have Mercy upon us, and to save us. Remember us thereon, O LORD our God, for Good ; and visit us thereon with a Blessing, and save us thereon, to *the Enjoyment* of an happy Life : And by *thy* Word of Salvation and Mercies, spare us, be gracious unto us, have Mercy and Compassion upon us, and save us : For thou art God, the Gracious and Merciful King.

E. V. Ab. Melech. **O** UR God, and the God of our Fathers, reign thou over the whole World, in thy Glory, and be exalted over all the Earth, in thine Honour ; and shine

shine forth in the Excellence of thy supreme Power, over all the Inhabitants of thy terrestrial World. And may all the Creation know that thou hast created it; and may all that is formed, understand that thou hast formed it; and may all in whom is Life, say, the LORD, the God of Israel, hath *ever* reigned Supreme, and his Kingdom hath universal Dominion.

Kadeshenu. **S**ANCTIFY us through thy Commandments, grant us our Portion in thy Law; satisfy us with thy Goodness, cause our Souls to rejoice in thy Salvation, and purify our Hearts faithfully to serve thee: For thou, O LORD God, art TRUTH, and thy Word O our King, is Truth, and is permanent for ever, Blessed art thou, O LORD, the *supreme* King, who remitteth and forgiveth our Iniquities, and the Iniquities of his People Israel, and causeth our Offences, yearly to pass away: The *supreme* King of the whole Earth, who sanctifieth [*on Sabbath*] (the Sabbath, and) Israel, and the Day of Atonements.

Retzeb. **G**Raciously accept, O LORD our God, thy People Israel, and have Regard unto their Prayers: Restore the Service to the inner Part of thine House, and speedily accept the Burnt Offerings of Israel, and their Prayers, with Love and Favour: And may the Service of Israel thy People, be ever well pleasing *unto thee*: And thou, O LORD, through thine abundant Mercies, kindly regard us, and accept us with Favour. And may our Eyes behold thy Return unto Tzion with Mercies. Blessed art thou, the LORD, who will again restore his divine Presence unto Tzion; *Modim.*

WE gratefully acknowledge, that thou art the LORD our God, and the God of our Fathers, for ever more: Thou art our Strength, the Support of our Life, and the Shield of our Salvation: From Age to Age will we render Thanks unto thee, and relate thy Praise: For our Lives, ever in thine Hand, and for our Souls always depending on thy Care: For thy miraculous Providence, which is daily with us; and for thy Wonders, and thy Goodness, which are at all Times, Evening, Morning, and at

at Noon, exercised over us. *Thou art the Good, for thy Mercies never fail: Thou art the Merciful, for thy Loving-Kindnesses, are without End: Wherefore, in thee have we always placed our Hope. For all which, may thy Name, our Kings, be continually blessed, and highly exalted for evermore; and may all in whom is Life, gratefully confess thee: Selah. And vouchsafe to seal all the Children of thy Covenant, unto a good Life. And may they in Truth, ever praise and adore thy great and holy Name: For Good is the God of our Salvation, and our Aid: Selah, O God the Good. Blessed art thou, O LORD, the Good is thy Name, and unto thee, is it agreeable to render the most grateful Praise.*

Sim Shalom. **G**RANT Peace, Happiness, and thy Blessing, and unto all Israel thy People: And bless us, O our Father, even all of us together, with the Light of thy Countenance; for by the Light of thy Countenance, thou hast vouchsafed us O LORD our God, the Law, Life, Love and Favour, Righteousness, Mercy, Blessing, and Peace: And may it please thee, to bless us, and to bless all thy People Israel, with abundant Fortitude and Peace.

Ub-Sepber Hayim.

AND grant that we, and all thy People Israel, be in thy Presence, remembered and sealed in the Book of Life, Blessing, Peace, and good Government, Salvation, Comfort, and favourable Decrees, unto a good Life, and unto Peace. Blessed art thou, the LORD, who blesteth his People Israel, with Peace. Amen.

Elabenu Velobe Aboibenu Tabo.

OUR God, and the God of our Fathers, may our Prayer come before thee, and conceal not thyself from our Supplication: For we are not thus shameless of Face, and pervert as to declare in thy presence, O LORD our God, and the God of our Fathers, *that we are righteous, and have done no Sin: Verily, we have sinned; we, and our Fathers.*

Ashamnu.

Assamnu. **W**E have offended, we have prevaricated, we have been guilty of Rapine, we have spoken Slanders, we have promoted Iniquity and Wickedness; we have acted presumptuously, we have done Violence, we have invented Falsities, we have advised evil Councils, we have spoken Lies, we have scorned, we have rebelled, we have reviled, we have been refractory, we have committed Iniquity, we have transgressed, we have caused Distress, we have acted perversely, we have done wickedly, we have corrupted ourselves, we have committed Abominations, we have erred, and led others astray; and we have departed from thy Commandments, and from thy good Institutions, nor hath it availed us: And thou *art* just in whatsoever hath come upon us, for thou hast acted *according to* Truth, and we have done wickedly.

Mab Nomar Lephaneba.

WHAT shall we say in thy Presence, O thou who dwellest on high! Or what Account shall we render before thee, O thou, whose Residence is the highest Heavens: Behold thou knowest all *Things*, secret or revealed. What are we? What is our Life? What is our Piety? What is our Righteousness? What is our Strength? What is our Power? What *then* shall we say in thy Presence, O LORD our God, and the God of our Fathers? Behold the mighty Men, are as nothing before thee, and the *most* famous Men, as if they were not; and the wise Men, as if they had no Knowledge; and the *most* Intelligent, as though void of Understanding: For the greater Part of our Actions are Emptiness, and the Days of our Life *but* Vanity in thy Presence; and the Pre-eminence of Man above the Cattle, *is as it were* Nothing; because all is Vanity.

Attah biddalta Englb. **T**HOU hast set Man apart from the Beginning; and hast favoured him with thy Notice, that he might stand in thy Presence: For who shall say unto thee, what doest thou? And although he were Righteous, what can he give thee? And thou hast vouchsafed us, O LORD our God, in Love, [*on Sabbath*] (this Day of Rest) this Day

Day of Atonements, this Day of the Forgiveness of Iniquity, even this Day of Holy Convocation ; for Remission, Forgiveness, and Atonement ; and thereon to grant the Remission of all our Iniquities, that we might restrain our Hands from Oppression, and return to observe the Institutions, thou in thy good Pleasure hast commanded, with a perfect Heart. And thou O LORD, through thine abundant Mercies, have Compassion upon us ; for thou hast no Pleasure in the Destruction of the World : For it is said, Seek ye the LORD, while he may be found, call upon him while he is yet near. And again it is said, Let the wicked Man forsake his Way, and the Man of Iniquity his Thoughts, and return unto the LORD, and he will have Mercy upon him ; and unto our God, for he excelleth to forgive : And thou art the God of Forgiveness, Gracious and Merciful, delaying Anger, and of great Mercy ; and greatly extending Benefits ; and hast Delight in the Repentance of the Wicked, and takest no Pleasure in their Death : For thus is it said, Say unto them, as I live, saith the Lord God, do I have Pleasure in the Death of the Wicked ? No, but rather that the wicked Man should return from his Evil Way, and live : Return, O return from your Evil Ways ; for wherefore would ye die, O House of Israel. And again it is said, Do I really take Pleasure in the Death of the Wicked, saith the Lord God ? No, but rather that he return from his evil Ways and live. And it is said again, For I take no Pleasure in the Death of him that dieth, saith the Lord God : Therefore return ye and live : For thou art he, that forgiveth Israel, and granteth the Remission of Sins, unto the Tribes of Yeshurun ; and besides thee, we have none to grant us Remission and Forgiveness.

Elobai ad-Israel. O My God ! before that I was formed, I was incapable, and now that I exist, as though I had not been formed ; I am Dust while Living, how much more so at my Death. Behold I am in thy Presence, O Lord my God, and the God of my Fathers, as a Vessel full of Shame and Dishonour. Be graciously pleased, O Lord my God, and the God of my Fathers,

to enable me, that I Sin no more; and the Sins which I have committed against thee, wash away through thine abundant Mercies; yet not O LORD, by Means of Chastisements. Grant that the Words of my Mouth, and the Meditation of my Heart, be acceptable in thy Sight O LORD, my Strength and my Redeemer. May God, who maketh Peace in his high Places, through his Mercies, grant Peace unto us, and unto all Israel. Amen.

The REPETITION of the NEILAH.

*Atbanu Lehalotb, Atbanu Lebakesb, and Ohilab La El, Page 146.
Adonai Sephatai, &c. Page 178, to, Restorer of Life to the Dead.
Ibid.*

Kedushab of Ribbi Abraham Aben Ezra.

Ub-chen Nakdisbach Melech. And herewith, will we ascribe Holiness unto thee, O KING.

Arelim Ve-hashmalim. **A** RELIM and Hashmalim, enquire of each other, *saying*, Where is the mighty God, incessantly glorifying and adoring bim. The Powers of *Vilon, extol his Greatness with mighty trembling, gloriously celebrating his Praise; with whom also assist the Seraphim. The Armies of *Rakia, all unite to sanctify bim, chanting Hymns of Praise, with Fear and Dread, each having Six Wings. The Hosts of *Shebakim, in Songs relate his praise, and stand forth to adore him in his heavenly Abodes, with two *Wings*, covering their Faces. The brilliant Angels of *Zebul, in harmonious Numbers declare his Praise; and hasten cheerfully to sing his Perfections; with two *Wings also*, do they cover their Feet. The Angels of *Maon, in his Shadow, receive Protection; he who is the eminently ONE, covereth them with his Glory, and with two *Wings* do they fly. They intercede for Grace before him whose Glory filleth the whole Earth, in Behalf of his Servant Israel, that he graciously regard

* Vilon, Rakia, Shebakim, Zebul, Maon, Machen, and Araboth, are the Names of the Seven Heavens.

B b

this

this his Servant, and accept his Service. The Societies of *Machon, renew the Guard, assembling with one Accord, in *sacred* Words, to praise *him*: And one called unto the other, and said, The Angels of *Araboth, awful Hosts, stand forth to glorify him with melodious Praise; *saying*, Holy, Holy, Holy, O LORD of Hosts.

Ub eben ve-lach taaleb Kedushab, Ki attab Elabenu.

And herewith, unto thee shalt Holiness be ascribed, for thou art our God. *repeated.*

Emeth Be-sipbracha.

*I*N Truth, with thy (a) Book, didst thou create thy World; therein wilt thou write, and with thy Seal confirm (b). Graciously accept the Residue of *thy People*, who assiduously attend in thine *holy* House this Day, to exalt thee with five Prayers, waiting for thy Salvation, and the Season of thy Comforts. They earnestly hope for thy Mercies, for with thee *only* is the Forgiveness: May their Prayer ascend unto thine high Heavens, O most Holy! when they ascribe Holiness unto thee, with the *Angels*, Ministers of thy *sacred* Name.

Kether, Page 25. Attah Kadosh, Page 178, *Ec.* 10, Ye shall be clean, Page 180. E. V. Ab. al taas Imanah Galah, Page 115, *Ec.* 11. We, and our Fathers, Page 117.

The Confession of the Neilah, of Ribbi Issac Ben Hfract.

Ribbon Harolanith.

LORD of the Worlds! Seal us unto Life (c), and grant us, O God, most High, the Lives and the Peace: And seal all the Children of thy Covenant, unto Life; *even* all of them, O God of Life, and *Supreme* King of the World. And may we be remembered and sealed in the Book of Life, with the Pure and Accepted, with all those who are written unto Life. This Day wilt thou, seal us unto Life, O God, mighty and awful! For with thee is the

Vid. Note, * Page 185.

(a) Pgf 139. v. 16.

(b) Heb. Seal.

(c) *In Heb. it is throughout this Confession, Lives.*

Fountain

Fountain of Life, *and* in thy Light shall we behold Light: And at the Time when the Doors of the Hechal are to be closed, O thou, that inhabitest the highest Heavens! May the Iniquity of Israel be fought for, and none *appear*; and the Sins of Jehudah, and they not be found. And at the Time of closing the Gates of Heaven, O pardon their Iniquities, and cast all their Sins into the Depths of the Sea: and make known unto those who confess *their Sins* before thee, in the Neilah, the Way of Life, the Fulness of Joy in thy Presence: And upon those who confess before thee, at this Time, have Compassion (*d*); for he that confesseth and forsaketh *his Sin*, shall obtain Mercy.

Ashamnu, *Page 183, Leenenu, Page 121. Ashamnu, Page 183. said with a low Voice*; Mah nomar, *Ibid. 10, Remission and Forgiveness, Page 184; Adir ve-naor, Page 121, 10, From ancient Times, Page 122. E. V. Ab. Yaaleh, Page 180, Ec. 10, Most grateful Praise, Page 182. (Bircath Cohanim, See Direction, Page 122.) Sim Shalom, Page 182. (Ve-attem haddebekim, Page 70.) Ub-lepher Hayim, Page 182. Kadish Leela, El Melech, Page 125. (1) Vayaabor.*

Rachamānā ilcār lāh. O Most Merciful, Remember in our Favour, the Covenant of Abraham the Beloved.

O Most Merciful, Remember in our Favour, the Covenant of Isaac, who was bound *as a Sacrifice*.

O most Merciful, Remember in our Favour, the Covenant of Jacob the Perfect.

O most Merciful, Remember in our Favour, the Merit of Joseph the Righteous.

O most Merciful, Remember in our Favour, the Covenant of Moses the Prophet.

O most Merciful, Remember in our Favour, the Covenant of Aaron the High Priest.

(*d*) Heb. Thou wilt repent, vid. Note, Page 87. (*e*) Vid. Note, Page 125.

O

O most Merciful, Remember in our Favour, the Covenant of
Pinebas, who was zealous *for thy Name.* *Bedil Vayaabor.*

O most Merciful, Remember in our Favour, the Covenant of
David the Anointed.

O most Merciful, Remember in our Favour, the Prayer of
Shelomoh the King.

O most Merciful, Seal us in the Book of Lives. *Bedil Vayaabor.*

O most Merciful, Seal us in the Book of Mercies. *B. V.*

O most Merciful, Seal us in the Book of the Righteous. *B. V.*

O most Merciful, Seal us in the Book of the Perfect and Up-
right. *Bedil Vayaabor.*

O most Merciful, Seal us in the Book of good Government and
Subsistence. *Bedil Vayaabor.*

O most Merciful, Suffer us not to return Empty from thy Pre-
sence.

(2) *Vayaabor.*

Sbebet Jebudab. **T**HE Tribe of Jehudah is oppressed, and in
Distress; and shall the Lion continue still to
roar in the Forest? The Fathers and the Children, the Poor and
the Needy, with Hope attend for thy Salvation: O stand in the
Breach, and suffer us not to become a Derision. O LORD, why
art thou afar off? Thy People are brought even to the Gates of
Death. O thou who dwellest between the Cherubim, shine forth:
Grant us Help, and deliver us from the Adversary. Is the Power of
the Lord limited? Renew our Days in this prolonged Captivity:
Awake, why dost thou slumber? O God remember thy Children
in a Land not their own; nor suffer Aliens to come near them, to
their Hurt. Reveal unto *this* solitary People, the happy Period
appointed for *their Restoration*; that Mount Tzion be glad, and
the Cities of Jehudah rejoice: May our Prayers ascend to the
highest Heavens, O God the *supreme King*, who sitest upon the
Throne of Grace.

El

El Melech, Page 125. (3) Vayaabor. Kadish Leela.

Shema Israel. Hear O Israel, the LORD our God, the LORD is one. (f)

Baruch Shem. Blessed be the Name of the Glory of his Kingdom for ever more. (f)

Adonai Hu. The LORD, he is the God; the LORD, he is the God. (g)

Then sound Tekiah, Shebarim, Teruah, and Tekiah. Teanu, Page 72. Tithkatal. Then say three Times.

Col Keli.

ANY Instrument that is formed against thee, shall not prosper; and every Tongue that shall rise up against thee in Judgment, thou shalt condemn. This is the Inheritance of the Servants of the LORD, and their Righteousness from me, saith the LORD. Let them come and declare his Righteousness to a People, yet to be born, what God hath done *for them*; Go eat thy Bread with Joy, and drink thy Wine with a glad Heart, for God hath already accepted thy Works.

END of the NEILAH of KIPPUR.

Then the Arbitr is immediately said.

(f) Repeated.

(g) Repeated Seven Times.

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ERRATA.

Page	7.	Line	9.	for	raise,	read	rise.
16.		17.		the	Covenant,	r.	thy Covenant.
18.		18.		might,		r.	mightest.
42, and		43.		Lord,		r.	LORD.
56.		22.		Pf. 33.		r.	Pf. 12.
85.		14.		any		r.	and
92.		17.		after,		r.	after
98.		21.		after adore,		add	thee
105.		27.		after have,		dele	have
122.		30.		before to,		add	is
126.		31.		for Heb.		r.	Chal.
127.		32.		for have perished,		r.	are lost
134.		26.		end of line,		dele	our
149.		6.		for in thy Presence,		r.	before thee
167.		24.		after known,	add how good and how excellent		

Words occurring in the preceding Sheets, and are not there explained.

Hazan, *the Minister*. Kahal, *the Congregation*. Amidah, *a standing, or Institution*, a principal Prayer, in each Service of the Day. Musaph, *added*, the second or additional Morning Prayer. Minhah, *an Offering or Present*, the Afternoon Service. Neilah, *closing* the last Prayer of Kippur. Hechal, *Temple*, the Repository of the Books of the Law, is so called.

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